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Grace is deceitful, and beauty is vain, but a woman that feareth Jehovah, she shall be praised.—*Proverbs 31. 30.*

RELIGIOUS THOUGHT AND ACTIVITY.

Mrs. Ballington Booth has said that over 25,000 men have passed through her **Hope Halls,** and that over seventy-five per cent of them have made good.

The Church League of the Isolated is an unselfish organization of communicants of the Protestant Episcopal Church living in scattered communities without the ministrations of the church. It publishes a paper called "The Isolated Churchman."

The Christian Endeavor Society has declared its purpose to recognize **all former members as alumni.** They are called upon to show a definite interest in the work of the young people. They are also urged to become sustaining members of the society in the state and national organizations. It is hoped in this way to create a greater interest in the work of the young people.

A brewery in New Jersey has been pressing suits against former saloon-keepers on mortgages totaling over a million dollars. This lets out the fact that breweries used to fit up stores for saloons and take chattel mortgages on the fixtures, also binding the saloon-keepers to sell none but their make of beer. Naturally rival breweries set other men up in business to sell their brands, and so saloons sprang up without regard to the demand of a community, and often without profit.

A Chicago dispatch quotes Lieut. Col. Marcussen, head of the industrial department of the Salvation Army for the states west of the Mississippi, as saying:

"The day of the dormitory, or more accurately, **the flophouse, has passed.** The kind of men who used to come to us seeking free beds, or glad to get them for a dime, now ask for private rooms. Since prohibition became effective I have closed several of our workingmen's hotels, including one in Chicago and another in Kansas City."

"De buffalo is sure done come back, sir."

He had on the garb of a clergyman,—a colored clergyman,—and had made a small purchase in a drug store.

The clerk asked him what he meant. He replied:

"Well, sir, las' yer wen de hat went round at my chutches, it fetched in quarters and even dollars, but now I never sees nothin' but de buffalo nickel. De buffalo sure is come back to dis country."

With that the reverend gentleman went out, having told a great truth and left a profound impression.

Graduates of Yale Divinity School will be interested to learn that it is now possible to obtain the degree of **Ph. D. in Religion at Yale,** and to complete the required work in two years after receiving the degree of B. D. Fields of study in which the candidate may specialize are Comparative Religion, Christian Origins, Biblical Theology, History of Doctrine, Contemporary Theology and Ethics, Psychology and Philosophy of Religion, and Religious Education.

At least one of the two Ph. D. years must be spent in actual residence at Yale.

Canon Talbot of Washington, D. C., who was senior chaplain of the First Division, A. E. F., gives this remarkable testimony to the boys in his division:

"I handled all the private belongings of the **1800 American soldiers** who were killed in the ten days' fighting in the Argonne, and in nine out of ten of the men's kits I found either a crucifix, scapular, prayer book or Testament. They carried among the few things permitted them in battle the symbols of their religious faith."

Two pamphlets have been issued by the California Liberals Committee (Box 126, Santa Clara, Calif.) which bear forcefully on the question of Americanization. The first, "Red Morals," exposes the un-American attitude toward women which exists in parts of Europe, and which is imported into this country where aliens are grouped together. The second, "The Parochial School v. The Melting Pot," argues that the hope of both American-born and foreign-born for a citizenry that will make for the preservation of American institutions rests with the public schools.

The pamphlets are free, but subscriptions toward the expense of publication are invited.

Gipsy Smith plans to devote several months to evangelistic work in this country this winter. Missions are to be conducted at Pittsburgh, Omaha, Norfolk (Virginia), New Orleans, Syracuse, and Canton (Ohio), and in each case those responsible are prepared to erect a tabernacle accommodating 8,000 people. Last winter he conducted six missions here.

Gipsy Smith is hopeful as ever. He is confident that there is a marvelous opportunity before the church at the present moment. All the unrest in industry and political life, all the mad rush for pleasure, are in his judgment only symptoms of a heartache which the gospel of redeeming love alone can satisfy.

A movement is on foot to **unite Trinity and Wycliffe Colleges,** the training schools for the ministry of the Anglican church in Toronto. Wycliffe was founded as an evangelical school to offset the high church teaching of Trinity. But times have changed, new lines of cleavage have arisen, the desire for unity is being fostered, both colleges are now affiliated with the University of Toronto, efficiency counsels consolidation, and so on.

Trinity is willing, but Wycliffe has not spoken as this paragraph is written.

At the yearly meeting of the Hicksite (Unitarian) Friends in Philadelphia the terms dancing, card playing and music were replaced by **"doubtful diversions"** in their Book of Rules and Moral Conduct. The moving pictures were denounced as "demoralizing in their effects on youth." Stricter enforcement of the prohibition amendment, and the elimination of harmful patent medicines, were urged. The women's sessions, which were held apart from those of the men, deplored "the modern tendency on the part of women to indulge in jazz music, immoral dressing and gambling."

"I had sold a Bible at the home of a soldier who had returned from France," reported a colporteur of the American Bible Society. "He was not present, and his sister was speaking of his **little khaki Testament,** which, she said, he had lost on the battlefield. Perhaps a thousand men had passed it by, and it remained for an English soldier to pick up. Her brother's name and home address were there, and after the war was over the Testament was mailed back to America, and a pleasant letter came with it. It was a great surprise to her brother when he came home to find his lost Testament there. 'And now,' said the sister, 'he always reads from that little Testament at our evening prayers.'"

The latest American university to interest itself in mission work is **Brown University,** which proposes to establish, in connection with the Yangtzepoo social center of Shanghai College, a school of sociology. The announced budget calls for $20,000 for permanent equipment, and $8,200 for annual expenses. The plan contemplates a staff of one Brown professor, a Chinese associate trained in America, and assistants for instruction; a sociological library, a museum, a department of research, and a bureau of extension work.

Among the seven reasons why Brown goes in, listed in the leaflet issued by the

campaign committee, is this trenchant question, "Can Brown afford to stay out?"

The younger generation of Mormons apparently have no liking for the doctrine of plural wedlock,—if for no higher reason, because it brands them as queer in the eyes of the rest of the world. With the passing of old Joseph F. Smith this younger view seems to have penetrated even the lofty councils of the hierarchy.

The most vigorous action of Heber Grant's presidency so far is his wrathful excommunication of a couple of rural patriarchs who somewhere in the back counties of Utah undertook to revive polygamy by marrying their neighbors to plural wives. Of course a part of their offending was the pretence that they had received a revelation from God on the subject; that pretension is a jealously guarded monopoly of President Grant himself. But this does not wholly explain the heat with which he spoke on the subject at the annual conference of Mormondom. He said:

"There is no man on earth that has power to perform plural marriages. There are no plural marriages. A so-called plural marriage ceremony, if performed, is not a marriage at all; it is adultery before God and under the law of the land. Any person who attempts to teach anything other than the prevailing system of one wife for one man is sanctioning the practice of adultery."

A Gift with Conditions.

The gift of a million and a half dollars by a layman to the American Baptist Home Mission Society has stirred up division among the brethren,—we have not heard from any sisters.

Instead of creating a separate board of self-perpetuating trustees for this fund the layman, who is a large giver to evangelical activities, gave the money to the above society, which accepted it with the following conditions:

"No part of the income from the gift can be used in paying the salaries or expenses of missionaries or colporteurs who do not believe in (1) the inspiration and supreme authority of the Holy Scriptures; (2) the deity of our Lord Jesus Christ, his incarnation, his atoning death, his bodily resurrection and his return; (3) that Baptist churches composed of those who have been baptized into fellowship on a confession of their faith in Christ as their Redeemer and Lord are commissioned to make their chief business the evangelization of the world."

Immediately the liberal elements in the denomination raised emphatic protest. They said Baptists never impose credal tests; that the conditions constitute a veiled but determinable opposition to the social gospel, so called; and so on.

The fact is, the great majority of Christian people are loyal to God in Jesus Christ his Son, and to the one true gospel, and to the Bible as a revelation from God. They are the ones whose hearts are warm to the spread of the gospel at home and abroad, in industrial life no less than in pagan lands. They are the ones who give to the point of sacrifice. They welcome reverent scholarship, but they are a trifle weary of the speculations of visionaries.

That big donor is representative of other big business men who are trained to observe results. They see the hollowness and tragedy of a gospel without a divine Christ. There may be suavity, polish of character, fine talk, but no spiritual results! Nobody knows better than social workers that their noble and sacrificial efforts to uplift the slums eventuates in spiritual failure without the gospel of a crucified and living Saviour and Lord.

Make life a ministry of love, and it will always be worth living.

SOME MINISTRIES OF WOMEN.

Secretary Hartman, leading the Reformed Church Forward Movement, urges upon all individuals to assist "by at all times radiating faith and conviction and the possibilities of the forward movement purposes."

There are a good many cold churches that would be greatly helped by a liberal supply of such **"radiators."**

A student of Greek says that Paul recognized **women as "missionaries,"** the Latin form of the Greek equivalent "apostles," and gave them advice to dress plainly and instructions as to what they were to teach. These instructions to women, generally construed against public speaking,

would be better translated as against gossip, or chat.

A young lady, asked by a friend to explain what is meant by the **devotional reading of the Bible,** made answer as follows:

"Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it. To read the Bible with the same motive is to read it devotionally, and to the one who reads it in that spirit, it is indeed a love-letter."

Family Rehabilitation.

"Repeaters?"

"Yes, that is the problem," said a Juvenile Court officer. "Fourteen years since this court has been established, and the number of repeaters is as great as ever."

Knowing that juvenile delinquency occurs mainly among children from broken homes, the Woman's Department of the Chicago Church Federation began the work of **connecting these homes with the nearest churches.** In eight months 442 homes were permanently under the watchful care of a specific church, and 300 children from these families were taken into Sunday schools. It is significant that from these families only five were found to have church connections.

There have been no repeaters and no new cases from the families who have thus been placed under the watchful care of Christian women, each one of whom undertook to be a "friend" to a family.

Capitalizing a Secret.

Mary Ashton offered herself to the Woman's Foreign Missionary Society of her denomination for service on the foreign field. It was a deep and unforgetable grief to her that physical disability made it impossible for her to go. Soon after this disappointment, she fell through a hatchway in her father's store and was so severely injured that she never walked again.

Her place of suffering was a prayer room, indeed. She began to make bookmarks and fancy boxes of notepaper for sale. In answer to prayer she found purchasers. The money went to support a native worker or two. These were prayed for day by day. The business grew; more workers were engaged. The prayer life widened to take in more workers and more unreached men and women in foreign lands, and more customers for her handiwork at home. In a single year she earned nearly $2,500, and when she died after seven years of pain, which were also seven years of widening access to hearts, her pastor reported that she had earned $12,500, every dollar of which went out on its **ministry of blessing to many lands.**

Truly Mary Ashton knew how to get access to hearts!

A Great Woman Preacher.

Time as it passes only brings into greater power and prominence a great English woman preacher, Miss Maude Royden. Her present ministry is to conduct the Sunday evening service in a hall or church in the West End of London under the auspices of the Fellowship Guild. Her address is followed by discussion, in which Miss Royden shows herself especially adept. Other services are held weeknights, and much religious and social work for and among women is also undertaken by Miss Royden.

She was educated at Cheltenham Ladies' College and Lady Margaret's Hall, Oxford, where she took honors in modern history and literature. Three years a settlement worker in Liverpool, then an Oxford University Extension lecturer, she next devoted herself to the suffrage cause. But always a devoted Anglican, she came to feel that her true sphere was in Christian work. Since the Church of England had no recognized place for women with her gifts and experience she accepted a position as assistant to Dr. John Fort Newton at the City Temple (1917). She preached at one service every Sunday,—and was a greater power and drawing card than Dr. Newton himself! She held this position for two years.

Miss Royden is described as a woman of personal charm and conciliatory temperament, disarming prejudice and winning confidence on all sides; possessed of great platform eloquence, supported by humor and moderation. Lacking theological training, she is at her best on moral and religious themes, but is said to flounder in exegesis and doctrinal preaching.

She is not only the file-leader of a new type of woman preacher, but she is also in the front rank of those who are really attracting the non-churchgoing masses with a true and positive Christian message.

Kindness and Cordiality.

Churches are so often criticized for being cold and unfriendly to strangers that it is a pleasure to learn of the cordial welcome given to one stranger in a fashionable church. Mr. Lewis W. Hunter, a reporter of the "Chicago Post," visited the Fourth Presbyterian Church of that city, dressed as a down-and-outer, and writes up his experience. This church, of which Dr. John Timothy Stone is pastor, is in the "Gold Coast" district on the north side of Chicago.

Falling in behind a gentleman with a silk hat and cane, accompanied by two fashionably dressed ladies, Mr. Hunter stopped at the inner door and waited, clutching his cap.

The immaculate chief usher had seen him, and was beckoning and smiling.

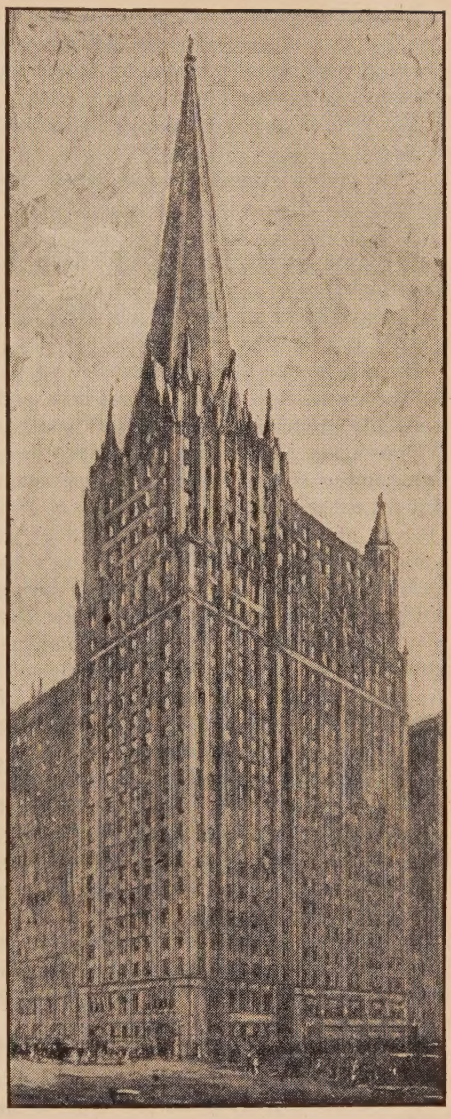
"Mr. Fisher," the chief said, "have you a seat for one, please?"

"Yes," Mr. Fisher said; "come this way, please," and he was seated near the center, in pew 57.

"Just before the service began a gray-haired woman in black silk with lavender trimmings sat down beside me. When we arose to sing the first hymn she offered me half of her hymnal, and I held it for her, and she sang.

"Then came the responsive reading. Before Rev. John Timothy Stone had announced what we were going to read, the gray-haired woman had looked in the program and fixed a Bible all ready for me.

"When we sat down for the sermon I noticed that she had laid her purse on the seat between us, and I began to suspect I didn't look as hopeless as I had tried to. I evened up a little, I thought, when the collection plate came through the pew. I passed it along without a jingle, but I'm not certain that she even looked to see if I gave anything.



Plans for a most unique church building, to be erected at West Washington and North Clark streets, Chicago, were announced recently. The building, work on which is to begin this fall, will be more than twenty-two stories, surmounted by a great steeple and huge illuminated cross. It will be the church home of the First Methodist congregation, and will also house numerous affiliated church organizations. The cost of the structure will exceed $3,000,000.

"After the benediction I arose quickly, intending to make my way out without any show of wanting to be spoken to,—to let the church people make the first move."

But before he could get out the lady spoke.

"Are you a stranger in the city?" she asked.

"Yes."

"Are you going to be here for long, do you think?"

"I don't know. I haven't any plans."

"Did you like the sermon?"

He said he had liked it fine.

"We always have good sermons here, and we'd like to have you come and worship with us again. I have two seats in this pew. It's number 57, and when you come again tell the usher to seat you here."

Can You Sing?

A well-known singer volunteered during the war to sing to British troops. One day she was at a big training camp, and according to her custom she invited the men to write requests for hymns on slips of paper and place them on the piano. Among the requests was one that read:

"Will you please sing 'Does Jesus Care?'"

The lady was not familiar with that hymn, but she memorized words and music, and sang it. Although she shook hands with the men as they left the hut no one spoke to her of that hymn.

Several months later she was singing at Chatham to troops who were to leave for France next day. Among the slips of paper there appeared the request again:

"Will you please sing 'Does Jesus Care?'"

She did so.

A few weeks passed, and the singer went to France.

One night in a large Y. M. C. A. hut in a base town not far from the lines she was singing to troops who were under orders to leave for the front. Looking through the notes placed on the piano, she was startled to find again in the same handwriting:

"Will you please sing 'Does Jesus Care?'"

"This is the third time I have had this request from the same soldier," she said to her audience after she had sung. "May I have the privilege of speaking to him after the concert?"

When the concert was over a young soldier came to her and explained that years before that hymn had been blessed to him in one of Dr. Torrey's missions, and he thanked her for singing it so readily. They both realized the strangeness of their meeting so repeatedly, and felt that a divine providence was emphasizing the meaning of the hymn.

Some months afterwards the lady visited a big hospital. In ward after ward she sang to the sick and wounded. Then she was asked if she would sing in the isolation ward, where only the hopeless and most extreme cases were kept. One man, she was told, had been very anxious to speak to her ever since he heard that she was coming. They drew aside the curtains of a bed where the man lay in semi-darkness. He was very ill, hardly likely to live more than an hour or so. In a faint whisper he said to the singer:

"Will you—please sing—'Does—Jesus—Care?'"

Looking closer, she saw that it was her friend of the previous meetings, now lying at death's very door. Controlling her emotion, she went to the piano, and softly and sweetly sang the tender message of the love of Jesus. While she sang he died. The divine love that had kept pace with him every step of the way had opened to him the gates of pearl.

CURRENT THOUGHT.

"I preached philosophy, and I won applause," says one; "I preached Christ, and I won souls."

It is the certainty, and not the severity, of punishment that has a deterrent effect on the embryo criminal,—and on the embryo sinner too!

Since a young man fell asleep with disastrous results under the preaching of St. Paul the problem of attracting and holding young people has been with us.—George Shillito.

It may not be a sin to be pious, but we verily believe it is a sin to be merely pious. We dare not be ignorant of the great Christian movements of the world.—Edgar L. Killam.

Because of what the Bible is to our nation, I stand for the Bible.

The Bible it was, that great charter of human freedom and human right, which exerted a determining influence upon the issue in the great war;

The Bible it was that nourished in the hearts of our people the ideals of right which inspired more than five hundred thousand gallant young Canadians to offer themselves for the sacred cause;

The Bible it was that kept the hearts of the people steadfast through the weary agony of war;

The Bible it was that brought comfort to the wounded and immortal hope to the dying;

The Bible it is which alone reveals to mankind the path of life through our Lord Jesus Christ, the Son of God, the only type of perfect manhood, the Saviour of the world.—Dr. Charles W. Gordon (Ralph Connor).

SOMETHING ATTEMPTED, SOMETHING DONE.

The International Bible Reading Association enrolled 65,000 new members last year, bringing the total membership up to 775,000. If only each member was faithful!

The output of the **British and Foreign Bible Society** for its last year was 8,655,781 books, an increase over the previous year. Portions were published in ten new languages,—one every five weeks,—raising the total in this one society's table of languages to 538.

The Life-Work Recruit Department of the Hamilton County Christian Endeavor Union, Ohio, aims to raise $1000 every year for the purpose of making loans to life-work recruits, to assist them in defraying the expense of their training for religious service.

The Tulsa (Oklahoma) First Christian Church has a band of 23 Christian Endeavor life-work recruits,—15 intermediates, 5 Senior, and 3 in university,—with a regular course of study, and study nights once in two weeks.

The Church Federation of Duluth conducted a survey in that city to discover the truth or falsity of the statement that men do not attend church. The survey proves, as did one in Pittsburgh, that the charge is untrue. Forty-seven per cent of the church audiences in Duluth were found to be male. It was also discovered that 81 per cent were wage-earners.

The Duluth "Herald" made the finding the subject of a leading editorial, and declared that **people are now more than ever allied to religious influences,** and that there was no ground for the oft-made statement "that few men and fewer wage-earners attended the churches."

The Chicago Sunday Evening Club reported an aggregate attendance of 86,700 persons at the Sunday evening services held in Orchestra Hall from October, 1920, to June, 1921, an average of 2500 attendance at the 8 o'clock service, and an average of 2175 present at the 7 o'clock Bible talk and song service led by the president of the club, Clifford W. Barnes.

The Sunday Evening Club robed choir of 100 men and women, with a quartet of soloists, added greatly to the success of the past season. Beginning fourteen years ago with a few volunteer singers, the choir now consists of the best professional and amateur voices in the city, and is the largest organization of paid singers in Chicago, on a par with the best choral societies.

Dr. James E. Gregg, principal of **Hampton Institute,** says in his report for 1920-21:

"Higher standards in class work; better coöperation of students, teachers, and administrative officers; diligent efforts for economy and efficiency in every department; and gratifying helpfulness, enthusiasm, and energy on the part of the directors and the instructing staff of the five schools,—Academic-Normal, Agricultural, Trade, Business, and Home-Economics,—have been the distinctive features of the year.

"The enrolment for the present year to February first, not including the Whittier School, the Summer School, or the Ministers' Conference, is 835; which represents a slight decrease as compared with last year, to be explained chiefly by the severer requirements that the school is making in scholarship. More careful selection of new

students may be expected to work against a rapid increase in numbers for a few years, but it will probably justify itself in every way eventually. That the new students this year are excellent in quality is generally agreed. The number entering secondary or higher grades is 78 per cent, an increase of 40 per cent in the past six years. Beginning next autumn the preparatory department, except for a one-year work class, will be abolished."

BRITISH NOTES.

In spite of the condition of Ireland **the Hibernian wing of the Church Missionary Society** reported an increase of £1950 over last year, exclusive of the Peace Thankoffering and legacies, and £11,244 over the average of the previous five years.

When asked **what the church had ever done for workers,** Dr. Orchard of London replied that it had given them all their holidays, and also had begun trade unions (guilds). "Let labor remember that the church does not propose to be swallowed up by labor: it proposes to swallow up the labor party. When the church gets going there will not be any need for the labor party. Your place, my labor friend, is in the church of the Carpenter God."

Viscount Fitzalan, the first viceroy of Ireland under the new act, which removed religious disability from that office, is a member of the Norfolk family, the leading Roman Catholic family in England. But he is what Irish Romanists call a **"Cawtholic,"**—a term which more than hints that little love is lost between English and Irish Romanists.

"I wonder," said Lord Hugh Cecil recently, "whether the authorities of the Roman Catholic church realize how fearfully such phenomena as Irish crime weigh against the reputation of their church."

Considerable progress has been made with the preparations for the big London exhibition of the Church Missionary Society next year. An explanatory leaflet has been issued, and copies can be had on application to the organizing secretary, **"Africa and the East,"** Salisbury Square, Fleet Street, London, E. C. 4.

One of the features of the exhibition will be a foreign market, housed in an Egyptian street, with some twenty shops in which goods bought in various parts of the mission field will be exposed for sale.

For the fifth time representatives of all branches of Methodism throughout the world will convene in an **ecumenical conference** called to meet in Wesley's Chapel, London, September 6-16. It will be the first gathering of its kind since the World War, and should be one of unusual significance to all followers of John Wesley. There will be 550 delegates.

Since these ecumenical conferences are without authority to legislate for world-wide Methodism the gatherings must be largely inspirational. The program at the last conference in 1911 at Toronto covered a most commendable range of topics dealing with Methodist history and theology, the missionary enterprise, Bible study, the trend of modern thought, the various relationships of the church to the nation, to the community, to the home, to young people, and to the child. A session was devoted to lay activities, and another to "Woman's Claims and Responsibilities." Reform movements, social service, education, ministerial training, and Methodist literature were also discussed.

It is hoped that this conference will make some definite deliverances on current vital issues and so assert the place of Christian leadership in the world's woes.

By way of **a memorial to Mr. William Baker,** Dr. Barnardo's successor for 15 years until his death, it is proposed to purchase an estate in Hertfordshire whither the Boys' Home at Stepney Causeway, with its shops for teaching boys a dozen trades, can be moved out of the crowded city into the country. Environment, they have proved by 55 years' experience, plays a greater part in influencing the child than any other factor.

Friends the world over of this work will note that Stepney Causeway will still remain headquarters of the Barnardo Homes, with its Ever-Open Door, so that no child really destitute has ever been refused admission; its Isolation Homes, medical and moral; its Receiving Home for the distribution of children to the various homes

METHODISM'S MOST REVERED EDIFICE.

Interior of Wesley's Chapel, City Road, London, where the fifth Methodist ecumenical conference will open on September 6.

In this historic building can be seen the pulpit from which John Wesley preached, and behind it the beautiful memorial windows. Four of the columns supporting the balconies, the gift of the various branches of Methodism, also appear in the picture. Just in front of the chapel is a large statue of the founder, and in the rear of the chapel in the burial-ground is his grave. Next door is Wesley's home, with his study and famous prayer room still kept as he left them.—(By courtesy of "Zion's Herald," Boston.)

throughout the country; and the Crèche, for the help of East End mothers. The sole object is to remove the boys.

Think of this grand institution that has given a helping hand to over 91,415 children in 55 years! The family now numbers 7200 boys and girls, who have to be fed, clothed and trained for life. No influence need be used to push the door open, no payment of money.

A strong evangelical spirit pervades the administration. Everything is done in the name of Christ, and God is thanked and honored for the means to carry it on from day to day.

If we are soldiers, God help us to be brave! If we are stewards, God help us to be faithful.—Bishop Tuttle.

FRENCH PROTESTANT ACTIVITIES.

A number of **50th anniversaries** are occurring in France at this time, due to the foundation of societies for the healing of the wounds of 1870-71.

As a memorial to the Canadians who fell in the Great War it is proposed to rebuild the church nearest to Vimy Ridge. It is to be known as the **Canadian Vimy Memorial Church**, and is to be used by the Reformed (Huguenot) Church of France for its social and religious activities, and also for special services in English for those visiting the battlefields.

M. André Monod visited Copenhagen in behalf of French Protestant churches destroyed during the war, and received

generous help through the French Reformed Church there. The Danes have promised a million francs for the restoration of the cathedral of Rheims, and the Protestants have already sent over 20,000 francs to the Protestant church at Rheims. M. Monod also visited Norway and Sweden on the same errand.

Captain Paul Monet and Pastor Ulysse Soulier are going to **French Indo-China** to make a three-year survey with a view to establishing a Protestant mission in that land of 22 million inhabitants. Meanwhile Captain Monet will direct a foyer for Annamite students, and M. Soulier, with two Christian Annamites, will devote himself to religious work.

A New Testament annotated along evangelistic lines has been prepared by Pasteur F. Faivre, secretary of the Evangelistic Society of Bordeaux and Southwest France. Thirty years of experience have convinced him that the greater part of readers who have been raised in ignorance of the Bible cannot find saving truth without a guide.

The project has been favorably received by the Protestants of France and Switzerland. The sum of 70,000 francs is needed to print the Testament; of this, 20,000 francs are already in hand.

The Paris Society of Evangelical Missions closed its books for the year in April with total receipts of 1,360,000 francs, nearly 570,000 francs more than the previous year. However, this total fell short of expenses by 369,000 francs. In order to get rid of this burden without making the customary appeal for the extinction of the deficit the committee divided the sum pro rata among its different groups of subscribers, and thus felt free to devote all its effort to new work, for which a budget of 1,800,000 francs is asked.

A special fund called "The Missionary Sou (Penny)" brought in 94,000 francs last year, and another fund, "The Missionary Franc," brought in 8000 francs. The library service sold 60,000 francs' worth of missionary literature.

"Protestant Week" is the name given to a week's reunion of delegates from all the Protestant churches of France in fraternal conference. Formerly it was always observed in Paris, but the rule now is to go to the provinces every alternate year. This year the session was held in Lille and Roubaix, in homage to the North and East sections of France that underwent the horrors of German invasion. About 80 delegates attended.

The week was occupied with pastoral conferences, addresses, reports, society meetings, etc. "It served once more to manifest the vitality of French Protestantism."

In the report regarding evangelization it was suggested that efforts should be unified as in the case of missions, so as to assure of unity, and economy of time, men and expenses. In northern France 26 men and women evangelists are at work, in three departments, among a population of three million souls. "We need more men, more money, more faith, more ambition, more prayer!"

OTHER EUROPEAN NOTES.

Evangelical schools in Italy number 366, with 1240 teachers and 14,521 scholars.

At the Reformation, says Goldwin Smith, **Greece** arose from the dead with the Greek New Testament in her hand.

In Bulgaria a priest bought a Bible for a young parishioner at the American Bible Society depot. When asked 6.50 levs he was astonished, and said that he was authorized to pay 50 levs.

The outstanding autocracy in Europe is the papacy, says Dr. Truett. "When there comes the final blow to autocracy in governments, as seen in the power of the Czar, the Kaiser and the Sultan, there will also come a shivering blow to autocracy in religion."

Out of 140,000 or more students in the **universities and high schools of Germany** only 1200 belong to the Christian Student movement, and they have no aggressiveness. Berlin, with a population of four millions, has only five small Y. M. C. A.'s, with a membership not over 2000. Church life is equally lacking in life and power.

The 14th Protestant Conference of

Missions met at Bremen last May, its first gathering since 1913. The conference is composed of representatives from German, French, Holland, Scandinavian and Swiss societies. Fifty-eight members were present, mostly German. The French declined the invitation, thinking the meeting premature as yet.

The assembly of the **Spanish Evangelical church** was held in Madrid last March, a dozen or more pastor delegates from churches being present, along with other lay and clerical delegates.

Closer coöperation was advocated. A note of bitter reproach was heard in regard to evangelizing agencies who come to Spain and settle in localities already occupied. A permanent commission was formed to seek the union of all evangelical churches in Spain.

The director of the Italian evangelical review "Bilychnis" (Rome,) offers a prize of a thousand livres, in connection with the Napoleon centenary, for the best essay on the subject, **"The sentiment and religious thought of Napoleon."** Contestants are advised to study not only Napoleon's sense of God, but also to find out what he thought of religion as a social function, and to note all that Napoleon experienced of religion in its abstract and concrete forms.

Essays may be submitted up to September 20, in either of the leading languages of Europe.

The Methodist Institute in Venice shelters sixty orphans, and is prospering.

"We have started classes in our own quarters in quite a few subjects, of which the most important are carpentry, intaglio work, French, English, hygiene, choral singing, wind instruments and stringed instruments. Classes in printing and shoemaking are being organized and eventually we plan one in tailoring," says the director.

"At the close of the scholastic year of 1919-1920 we were able to point to two fine achievements: Without exception our students passed the various government examinations which they took, carrying off prizes and congratulations; and the squad which the Institute sent to the National Gymnastic Competition won the first place, and brought home two silver medals and the laurel crown. The papers talked about it extensively, and the Institute received the praises of many notable citizens."

Last autumn **a Roman Catholic gentleman in Switzerland** married a Protestant. Before giving his benediction at the religious ceremony the curé demanded that the lady should be baptized in the Roman church. On her energetic refusal the priest tried to prevent recognition of the civil marriage which had already taken place.

A few months later, when the federal census was taken, the census officer placed opposite Mme. ——'s name the word "Concubine." The census paper was signed by the local civil authorities without reading it, but at the office of the prefecture a friend of M. —— noticed it, and drew his attention to it. On investigation the census officer's defence was that the Roman church recognized only religious marriages. Under threat of taking the case to Berne he withdrew his illegal action. But the priest has put the couple under the ban.

A year's report of the **Belgian Gospel Mission** tells of the extension of the work from two stations to twelve, while the staff of workers increased from ten to fifty-five, including some 30 students of the Bible school.

Evangelistic campaigns were held in large halls in Brussels, Charleroi, Antwerp, and other cities, with the aid of Pastor Reuben Saillens of France and other prominent men. Two tents were in operation, and several rented halls, while open air meetings in the market places were extensively carried on. The distribution of gospel literature was so successful that Mr. and Mrs. Norton ask for a hundred thousand New Testaments and a million portions and tracts for this year's advance. Eighteen Bilhorn organs have been shipped over there for open air work.

That **Protestantism is making itself felt in Europe** is evident from the alarm sounded by several Romanist periodicals. They see not only direct religious aggressiveness such as the aid extended to the Protestant churches of France and Belgium, but also indirect influence through organizations such as the Y. M. C. A. and Y. W. C. A., which they say tend to pro-

mote the reading of the Bible and the exercise of individuality in religion,—facts hostile to the Romanist faith. Even the Red Cross and other relief agencies are regarded as fostering a spirit of independence of Catholicism.

Evidently the distressed peoples of Europe are awake to the fact that they have to thank the Protestant element in America and England for relief, just as in heathen lands Christianity comes as a saving and serving agency such as the native religions have never shown themselves to be. And so Romanism is in self-defence urged to live a true Christian life,—on Romanist lines, of course,—and to match Protestants in unselfish good works.

During the war the old Austrian government ordered the delivery, amongst other things, of bells and organ pipes for the purposes of munition-making, and many church organs are dumb and no sweet bells call the people to worship. But at Zádverice **in Moravia** the elders and deacons of the Presbyterian church had views of their own.

The church bells had been removed and delivered at the railway station of Lípa, but at dead of night these office-bearers of the church set out with horse-wagon, stealthily approached the station, wrapped the bells in rags, conveyed them miles away, buried them in a field, and planted beet-root over them. Wisely they said nothing of their adventure, neither to their families nor to their minister, who would have been held responsible by the authorities for the "theft," but were able to declare conscientiously that they knew nothing about it. After the declaration of Bohemian independence the bells were dug up and restored to their proper place.

Giovanni Papini.

The latest numbers of "La Luce" devote articles to the religious psychology of Giovanni Papini's recent conversion.

This man is spoken of as the most brilliant living writer of Italian, a poet and a philosopher. He says that from his earliest youth he had a feeling of repulsion from all religion, from all churches. He grew up absolutely devoid of faith. Then came the war, and for Papini, as for thousands of others, it meant a spiritual crisis. What was the meaning of it all? He was dismayed by the horrible tragedy. He ceased to write, and plunged into a re-examination of the histories and the philosophies, the wars and migrations of peoples, the rise and fall of civilizations, the laws and customs and religions of mankind. He studied them all to find a clue to the meaning of things, but found that all the endeavors made by men to instal an ephemeral happiness on earth had resulted only in deluging the earth with blood and tears. Then it occurred to him that perhaps there might be something that would throw light upon his problem in the neglected New Testament. He came to the New Testament with a heart full of desire, full of hope, and found there certainty and peace. With all the fervor of an apostle Papini today is preaching through his pen the gospel of the Lord Jesus Christ. "It is not enough," he says in one of his articles, "to change laws and forms of government. The souls of men must be changed, and that without delay. All the evils from which we are suffering come not from outside, but from within."

Papini has written a life of Christ in order to make known a living Christ to Italian people by means of a story written with literary art in modern style. The book palpitates from cover to cover with emotion. He has made use of some apocryphal texts as well as the Bible. He ends with a yearning cry to Lord Jesus to appear among men once again. If it be but for one hour out of Christ's great eternity, let him come and put things right in this old world of ours. He ends thus:

"We expect thee, O Christ! We shall look for thee every day, in spite of our unworthiness, in spite of every impossibility. And all the love that we can wring from our devastated hearts shall be for thee, O Christ,—for thee who wert tormented for love of us, for thee who now tormentest us with all the power of thy implacable love!"

A PASTOR'S DAUGHTER MARRIES.

In the foothills of what for years was termed the highest mountain of Porto Rico there is a pastor of the church called the

Church of Jerusalem, Don Juan Parrilla, one of our most earnest and active country pastors, writes Rev. George A. Riggs, general missionary for Porto Rico of the American Baptist Home Mission Society. There is something more of interest about this pastor, and that is that even though he lives in the community where he was born and raised, he is not as a prophet without honor in his own community. For a number of years he has served the churches of Jerusalem and Mampyes, together with the out-stations of Florida and Salsal. In all these places he is honored and respected by the people. His ability to enthuse the people is shown in the fact that on his field there are three chapels, all of which have been built by the people themselves. And last year when the chapel of Jerusalem was in need of extensive repairs, they tore it down, rebuilt it, and painted it, thus making a better building than it was in the beginning. But they were not even satisfied with this: they installed at their own expense an acetylene lighting system, not only without requesting aid from the Mission Society, but without even consulting the American missionary, thus showing a real growth towards full responsibility and self-direction.

This man is not one who studies the clouds before deciding whether he will fill his preaching engagements. The road to one of his preaching points, Florida, is a mountain trail through dense coffee groves, through which the sun scarcely penetrates. Oftentimes this trail is so bad that a horse can scarcely pass over it. At such times he leaves his horse behind, and goes afoot. He must cross a large mountain stream, which in the rainy season becomes so deep that oftentimes a horse cannot pass, but even then he does not miss his engagements. When I asked him one time how he got across the river, as they call these streams, he told me that he simply took off his clothes, and holding them high above his head waded across.

But you are wondering about that wedding. It came about in this way. The daughter of this pastor arrived, as daughters will, at marriageable age. Some weeks before the great event the pastor, who is not an ordained man, told me that he wished me to hold myself in readiness at a certain date to visit his field, and hinted that there was something special on hand. From my personal observation I was pretty sure as to what this something special was.

The day finally arrived. I had been urged to come early, so as to pass the whole day with them, so I left home at six o'clock in the morning. At eight o'clock I had reached the nearest point on the military road, where I found a horse awaiting me, and in another hour I was in Jerusalem. The pastor and a few neighbors were awaiting me at his home, and a few minutes later we all made our way to the chapel where the wedding was to take place. Since it was rainy weather and the trail muddy, both the bride and groom had their wedding clothes carefully rolled up and sent ahead, and at a house just back of the chapel they soon prepared themselves in wedding costume that would do credit to any community.

First we had a song service, Scripture reading and prayer. Then there was something not only different from what I had ever seen in the States, but also original here in Porto Rico. The bride-to-be sang as a solo, "All to Jesus I Surrender," being accompanied in the chorus by her father and one or two others. This may seem simply a novelty, but as a matter of fact it aided in making one of the most impressive ceremonies I have ever witnessed. Immediately after the song the ceremony itself was performed. After this the pastor led in the closing prayer, in which he commended his daughter and her husband, who were going out from the parental roof, to the heavenly Father.

Then came the wedding dinner. Now perhaps you think you know what a wedding dinner is, but I assure you that unless you have been in a land where the customs of the country people are similar to those here you cannot even imagine what this wedding dinner was like.

First of all, all the people who were at the wedding were considered as invited to the wedding dinner, for there is nothing exclusive about our country people,—they are whole-hearted and open-handed. There must have been at least fifty present.

What the turkey is to a New England dinner, young pig roasted whole over an

open fire is to all festive occasions in the country districts of Porto Rico. My personal opinion is that the natives here are a little ahead of the New Englander. On this occasion they had two good-sized roast pigs, with all the trimmings that go with them. There were also not only roasted platinos, but rice with chicken. There was bread on the table, but few people care for it when roast platinos are available.

All ate until they were fully satisfied, and it was only after we had finished this abundant meal at the pastor's home that it was announced that the parents of the groom had prepared a like feast, of which we were expected to partake. It really seemed impossible, but there was no hurry. After talking and singing for perhaps two hours and a half we all started for the home of the parents of the groom, some on horseback, but most on foot. We wound our way amongst the hills continually upward, until we were almost at the head waters of the small river of which I spoke before. Arriving at this home we found other neighbors, and soon sat down to repeat the former performance as best we could.

Here they improved the opportunity of the presence of a good number of people to call for a sermon. The writer was the victim. Preachers can appreciate my position, after two such dinners, but in any case we tried to give them a pure gospel message.

At the close of this service the ceremonies of the day were finished, but since the bride and groom were to come to the town of Santurce to live, and wished to arrive before dark, there remained for them and the writer a hasty horseback ride to the military road, where the faithful missionary Ford had waited without hitching all day long. About a dozen friends accompanied us on horseback to the military road, and since we had waited until so late this trip developed into a horse race along the twisting trail. We arrived all safe and sound. After the goodbyes and well-wishes were said the bride and groom and myself mounted the Ford car, and two hours later I left them at their new home in Santurce.

Conscience is sometimes a useful synonym for convenience.

Official Army Hostesses.

When the seven welfare organizations that were active during the war in army camps turned over their property and part of their funds at the end of the war for the benefit of enlisted men, it was with the understanding that the War Department would use them for welfare work among soldiers. In compliance with this agreement the Secretary of War directed that a woman be employed in the United States Army, and that her duties would be to organize and supervise a force of women under the military establishment who would act as "army hostesses" in military camps. Mrs. J. B. Casserly was selected to be director of Women's Relations, and placed at the head of the army's hostesses. The activities of this organization were to include recreation for soldiers and service clubs, welfare work among the families of enlisted men, welfare work among civilian employees, many of whom have been women and girls, and community coöperation.

Results during the past year have been the establishment of social relations between the men in the army and the women of the country. This has been done by using the hostesses in camps as a proper chaperon for all women visitors, and under her direction numbers of young women have been invited to the camp dances and all forms of social gatherings which are customary in civilian life. This has given the soldier an acquaintance among nice women in the towns near the camps, and in hundreds of proved instances has been a positive factor in improving the morale of the soldier and providing him with the society of decent women and girls.

A questionnaire recently sent to commanding generals in the army asked the question, "Does the presence of women as hostesses in army camps contribute to the military efficiency of the army?" The answers have been invariably "Yes."

When you reckon up your little stock tonight, do not forget to add at the foot of the roll: "and Christ, and providence, and my Father in heaven," and you will lay down your weary head as a millionaire, multiplied by innumerable millions as to store and value.—Joseph Parker.

THE MISSION FIELD.

Yesterday we distributed invitations to **girls at their high schools.** Today one hundred and sixty of them came to a class in Christian hymnology and English.

They made the place ring with their "Ha-re-ru-ya," or "Hallelujahs."—Earl R. Bull, Kagoshima, Japan.

In Burma there is none of the veiling of women as practised in Mohammedan countries, none of the seclusion of India, and not even the modified seclusion of China. The women are freer than in most other oriental countries, and may come and go as they please, just as men may, in the houses and temples, on the streets and in the bazaars. Women, in fact, keep shop in many of the bazaar stalls, and are better "business men" in every way than the Burmese males. The observer from America feels that Burmese women approach much more nearly the freedom of the women in his own country than he was ready to expect.

That they may learn how to use their new freedom, **men in Brazil** are not only encouraging the girls and women of their families to come to the centers maintained by the Young Women's Christian Association there, but they are already sealing their appreciation with financial help.

"Brazilian men see that women are going to get their freedom," writes a representative of the Y. W. C. A. from Brazil. "Mostly they are not unwilling, and they have decided that the Association is a safe organization to teach them how to come out in the world and broaden their interests. Fathers, husbands and friends come in to scrutinize our centers and activities, ask for our printed matter, and having read it and talked it over at home, they appear with the women of their families."

On May 30, 1871, the Surprise, a schooner of 90 tons, left the Loyalty Islands with two English missionaries, Samuel McFarlane and A. W. Murray, and eight Loyalty Island evangelists and teachers on board, bound for the islands lying between Australia and New Guinea. A month later the history of the London Missionary Society in Papua began. **The jubilee of this Papuan mission** has just been observed.

At Vatorata is a memorial window containing the names of 82 men who had died between 1871 and 1899, from disease, massacres, etc. No mention is made of wives or children, nor of the 40 more men who have died on duty since then.

Wm. G. Lawes settled in Papua in 1874. Chalmers, all on fire, went thither from Raratonga in 1877.

There are now churches in practically every district, schools enjoying (English) government support, the moral level is rising all the time, and the native church members are giving with Christian generosity.

The mission is now fathered by the Australian churches.

The Rhine Horrors.

A while ago our newspapers took notice of German propaganda regarding black French troops in Rhineland. The "Journal" of the Paris Evangelical Missionary Society devotes eight pages to a report of a tour among Malagasy troops there by one of their missionaries to Madagascar, M. Péchin, now at home on furlough.

He found that about a third of the Malagasies were Protestants, and another third Romanists. Troops recently arrived were reserved, under climatic and language conditions. Troops that had been there a year or two were held in esteem by the German people.

M. Péchin held services in seven garrison towns, with a total attendance of over 500 men; the highest at any service being 110,—quite a good showing for an army service!

At one place he held a service in a room where some sick men were confined. Afterwards he spoke to one of the men.

"Where are you from?"

"From Ambositra."

"From what part of the province?"

"From Ilaka."

"What village?"

"Ambohiperivoana."

"Then you know Marlina, the teacher there?"

"He is my brother!"

Unexpected Fruit.

Nine years ago the first converts were baptized in a certain locality, writes one in "Missions"; nine people from two families.

Their conversion was due, by God's blessing, to the work of a Brahmin convert, Gobordhan Misra, who was for a time a colporteur, but not very successful, nor could he keep his book-sale accounts correctly; so he was dismissed from mission employ. However, he had his own way of working. He had no family, and as he had been a religious teacher as a Brahmin, and lived around among the people in different villages, he continued in the same way to teach, not the Hindu Shastras, but the Bible. In time he knew there were true believers among the people, and when he saw us would tell us of them, and say:

"They are Christians, only they have not been baptized. They have not the courage yet, but they will hear."

Then there came a day when some whom he had taught went to Balasore to the missionaries and said:

"We have learned all the old man can teach us. Will you send us a preacher?"

In 1911 a young man was sent, and there occurred the first nine baptisms from two villages, Betnasia and Kusudiha; and in time there were others in Coondoopur, the other side of the railway, where about three months ago the earthly life of dear old Misra closed. We are glad he lived to see the church established in those parts.

Mohammedan Converts' Association.

Dr. William L. McClenahan writes from Maadi, Egypt, that he would like to ask for the prayerful interest of our readers in the recently formed union of converts from Islam. The Christians of the country have not been without some excuse for their aloofness and their feeling of distrust of those who come out from Islam. Religious prejudice is a very natural thing,—few of us are entirely free from it,—and it is a regrettable fact that many of the converts from Islam have proved themselves unworthy, a number having been unable to stand the test and continue in the Christian faith. The persecutions they have had to endure have been, with scarcely an exception, most severe. It has been difficult to find work for them, so the vast majority have been taken on by the missionaries as teachers, clerks, and assistant evangelists. Hence their motives in becoming Christians have been generally suspected; they are supposed to come for the worldly profit they may get out of doing so.

The converts feel that no one understands them as they themselves do. They know the difficulties of their position; they desire to stand by and help one another; they wish to "reprove, rebuke, exhort" one another, and to see that only those that are truly worthy of Christ are recognized as belonging to them. They would not regard themselves as separated in any sense from their fellow believers in Egypt, and have banded themselves together thus only for practical ends and for the time being.

In the constitution of the association one article requires converts in Cairo to gather together at least one day a month for the deepening of the spiritual life. An annual three-day conference is also held. Another article says the association will welcome into membership all converts from Judaism.

"One feels that there are tremendous possibilities for good in this little brotherhood. They may be greatly used of God for the furtherance of his kingdom in Egypt, and indeed in the Mohammedan world generally. Certainly there remains much to be done. Think of it, there are from 10 to 11 millions of Mohammedans in Egypt, and among them there are but 100 to 150 converts!

"Will you not kindly ask your readers to hold them up in prayer? The brotherhood would, I am sure, be delighted to give any further information about themselves or about the work they wish to do. Inquiries could reach them through any of us missionaries here."

WOMEN IN CHINA.

"A delegation of young Chinese men visited us recently with a request that we begin **classes for their wives and fiancées,**" writes the Y. W. C. A. secretary from Nanking. "They even offered to pay tuition, and had a list of subjects already made out. The young women brought by them are enthusiastic in their attendance, and invariably arrive hours ahead of time. At a tea given to talk things over one energetic bride remonstrated that she was not there to waste time at teas but to learn to read and write like her husband."

She is **an old, old lady of fourscore years or more.** Her little body is bent and worn and racked with spasms of coughing, but her face,—if you could once see it you would never forget her! This grandmother represents the ancient history of girls' school work in China, and the span of her one life covers all the changes from the early struggles in Ningpo until now.

When told it was time to rest she said: "We rest when we go to heaven. See, I am still strong! I can work. With this cane of mine I can walk a little. On Monday I go out on the street and walk until I find some one to whom I can talk about Jesus. On Tuesday I go to the women's prayer meeting, and I always try to take some one with me. On Thursday I go to the house of a young Christian and teach her 'The Peep of Day.' On Friday I teach another woman to read. On Saturday I go out and invite people to come to church the next day, and on Sunday I go to church."

And this product of more than half a century of active service for the girls of China sends this message:

"Work! Serve! Live!"

That the **Christian schools in China** are successful in their aim to implant in the minds and hearts of the young the true spirit of Christ is proved by the following interesting anecdote from Miss W. I. Griffin, principal of St. Stephen's Girls' College, Hong Kong, given in the "C. M. S. Gleaner":

"Some forty years ago a little orphan girl of six years old was received into a Christian school in Hong Kong. Here she learned that Christianity means a life of unselfish usefulness. On leaving, she married a prosperous Chinese merchant, and now has a large family of her own. In spite of this, she finds time to plan for the education of some of the poor children who need the kind of help that she received as a child. Her husband's business has taken them to Shanghai, and there this woman has opened a free day-school for a hundred Cantonese boys and girls. Not content with this, she is now planning the erection of a new boarding-school, where the children can continue their Chinese and English studies, and also receive industrial training to fit them to earn their own living."

As Miss Martha C. W. Nicolaisen of Sienyu was traveling by chair from village to village to examine day schools, the chair-bearers halted in front of a wealthy home. The women of the home espied the foreign woman, and invited her in. With her Bible-woman she accepted the invitation, and was, with due ceremony, conducted into the women's apartments.

Surrounded by a large number of the inmates of the home, young and old, mistress and slave, they sang the songs of Zion and told the gospel story, using Sunday school pictures as the textbook. They were invited to stay overnight, and in the morning a service for the men of the family was held in their apartments.

As a result of the visit the missionary rejoiced over **the acceptance of the message by an aged member of the family.** How she rejoiced over the Good News, exclaiming: "All my life I have sought this doctrine and these words. I failed to find peace in Buddhism. I am so grateful that you came to my house!"

Since that day this home has been open to the preachers of the Word, and several of its younger members have been educated in the missionary schools and are serving the Lord.

Not without significance, says the Rev. Charles Ernest Scott of the American Presbyterian Mission in Shan Tung province, China, the character that in the Chinese written language means "home" is made by indicating a pig under a roof, so filthy are the low one-story, mud-floored, poorly lighted houses in which the vast multitude of peasant folk are congested.

One day I entered a room where lay **a woman who was a Christian.** Her folks were heathen. While they had not literally turned her out, they made it manifest that they had no room for her. In each of the end rooms of the three-room house was the conventional kang (brick bed). The well members of the family slept on one, and the other, on which the sick woman had been lying, they had commandeered as a nursery for sweet potato plants. These tender slips, embedded in rich, black soil, filled the kang. Its warmth, because of the flues underneath connecting with the stove, forced their growth. The

little, low, dark room was so cluttered that it was a squeeze between the kang and the pile of boxes and stuff on the opposite side.

There she lay in that alleyway, on the damp earthen floor, bundled up in her quilts,—filthy, ragged, odoriferous,—despised and rejected for Christ's sake. As I entered unobserved she was softly repeating to herself:

"I love him because he first loved me!"

After I had prayed she said: "Though my body is racked, my heart is filled with peace! I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Her gratitude filled me with a new realization of the joy of being an undershepherd of the Great Shepherd. I felt that I received more than I gave that day.

The Challenge of the Women.

In their response to the Good News we have brought to them, writes Miss S. K. Laird of Canton in "The Foreign Field," and their brave striving after a higher life, these Christian women and girls have unconsciously thrown down to us a challenge which we dare not ignore. They are only the firstfruits, and behind them is a vast multitude whose needs are the same as theirs, and who are as capable as they of becoming useful Christian citizens and mothers. We have limitless opportunity today of winning the women of China for Christ.

This must be done not only for their own sake, but for the sake of the future of the world. A country with an industrious and intelligent population as large as that of Europe, and with enormous natural resources and mineral wealth, must become one of the foremost countries of the world. Whether its influence will be pagan or Christian depends upon its women even more than upon its men, and whether its women will be pagan or Christian depends upon the importance attached to women's work by the missionary societies at work in China. God grant that it become a Christian country, and a better one than any we have known in the West!

One thing is certain. Chinese women are going to be educated, and it is impossible to exaggerate the importance of ensuring that their education shall be Christian. The only way to do this is to keep the educational standard of the Christian schools higher than that of the government and private schools. At present it is so, but the government is making rapid strides to overtake us, and we must redouble our efforts in order to keep the lead we already have. To take our part in the great task of preparing China for its place in the brotherhood of Christian nations will require all the highest mental, moral, and spiritual powers of the best women we can send, and they will find, in giving their all for Christ and China, the truth of the words of our Lord: "Whosoever loses his life for my sake and the gospel's will save it."

A Christian Betrothal in Penghsien.

It was the betrothal of Miss Chang, daughter of our Chinese preacher and principal of our W. M. S. Girls' School, to Mr. S. Siao, during the last year the progressive principal of our Boys' School.

Now a Chinese betrothal is a very binding act, almost as much so as marriage itself. According to heathen custom, when the respective parents of a boy and a girl (they may be infants,) desire to arrange an engagement, they call in a fortune-teller to compare the birth-dates of the two. Not only are the year, month and day considered important, but even the time of day. (Each day is divided into periods of two hours each, and each "time," as it is called, has a particular name.) As the name of any given year, month, or day is also represented by a name of two words or "characters," a person's birth-date is always expressed in full by eight characters. Thus the eight characters of the boy and the girl are compared to see whether, according to the horoscope, they are destined to be a good match, and, what is more than that, are likely to grow prosperous and wealthy.

Such is the theory, but it is readily seen that some very enviable betrothals might be lost if this was adhered to. It is therefore not uncommon for either side to falsify the birth-date so as to make it fit with the other, especially if there is money or position to be gained in so doing. To "marry well" in the social sense, is just as high an ambition in China as in Canada.

A native evangelist working in Hunan Province, China, under the direction of Dr. Frank A. Keller of Changsha. Many such evangelists are supported by the Los Angeles Bible Institute.

Now Mr. Siao is a Christian reformer. His Christian principles would not stand for the fortune-telling and deceit which are so common, nor did he want to have some one else choose his wife for him. He had had his eye on this young lady for some years, and was not going to be turned aside. Nor do we blame him, for she is one of the truest girls we have ever met, and in her way very capable. As a future Chinese Methodist minister's wife she will carry her part well.

The ceremony itself was all outlined in advance by Mr. Siao, in consultation with Miss Chang. It was to be a religious service, at which only invited guests—mostly Christian,—were to be present. So to carry out the idea of equality, Miss Chang invited the ladies, and Mr. Siao the gentlemen. After singing and prayer, a careful explanation was made by myself as pastor as to the reason for this new ceremony. Then the two came up to the front, and after the parents of the girl had publicly signified their consent,—the young man's father had been dead for some time, and his mother, who lived at Chungking had given him permission to act for himself in the matter,—rings were exchanged as pledge of good faith, and a profound bow was made to the guests who acted the part of witnesses.

Then came the congratulatory speeches. On behalf of the male guests, Mr. Mao, who had been teaching during the past year in our Boys' School, gave a rousing address on the vast superiority of this method of betrothal over the old heathen custom. He pointed out that the latter, with all the presents given by the young man, amounts often to the sale of the girl on the part of the covetous parents, with no consent from the girl whatever. Here there was perfect equality in every respect. He was roundly applauded. As the Chinese women guests were a bit too shy to make platform speeches, Miss Cassidy gave a solo on their behalf, to take the place of a congratulatory address. This was followed by replies from Mr. Siao and Miss Chang. The former, quite cool and collected, thanked the guests for their good wishes, and stated his ideal in regard to the relationship of man and wife. Then Miss Chang gave her response to the congratulations by playing a hymn on the organ. The service was followed by the inevitable feast, so dear to Chinese hearts.

So ended this public Christian betrothal, the first of its kind I have heard of in China, though it is not likely to be the last.—Rev. W. J. Mortimore, in "The Missionary Bulletin."

Among the exercises that took place when Prince Arthur of Connaught, governor general of the South Africa Union, visited Lovedale was **singing by the native students.**

Mr. Bokwe mounted the conductor's platform, and the students sang "The Bell," and "The Round Hymn," si-Xosa hymns of Ntsikana, the first Kafir convert. The first of these is a call to worship, and embodies a wonderful representation of a deep-toned bell. The second, perhaps the most remarkable of all the si-Xosa hymns, is a chant, in which are set forth some of the chief truths of the Christian religion as they passed through a native mind, and are presented in African mode and metaphor. Equally remarkable is the music, with a haunting melody and weird harmonies. Surely it is a hope-giving omen that the gospel message touched the first South African convert to such wild beauty of poetry and music.

These pieces concluded, Mr. James Chalmers conducted the massed students in a remarkably fine rendering of the Hallelujah Chorus. This was followed by the national anthem.—"Christian Express."

An African Queen Converted.

Missionaries in Zambesi are praising God for answered prayer in the conversion and public confession of Mokwaé, queen of Nalolo, and sister of the late king Lewanika.

One Sunday in January the queen asked some of the missionaries to come to the royal house.

"For a long time I have said to myself that I ought to follow Ishée [her husband] in the way of God, and I have decided to follow him."

M. Boiteux asked her what had brought her to this point.

"It is since I began to hear M. Coillard tell us, Turn to God, the creator of men!"

Sunday, February 20th, she made her profession of faith before the assembled church. At the close of the service she rose, and said with much emotion:

"I believe! I belong to God! I belong to the kingdom! May God pardon my sins; they are numerous, and great! All of you, believe!"

All present listened in religious silence. The missionary in charge, M. Boiteux, then spoke, expressing the happiness of missionaries and native Christians, their gratitude to God, and their confidence in the future. He exhorted Mokwaé's subjects to continue to honor her and serve her even more faithfully now that she is aged and devoted to God.

Upon the suggestion of a native the church members then rose and sang the beautiful hymn, "Sing, heavenly angels, it's a day of joy!"

"If you could have seen her radiant appearance," wrote one; "if you could have felt the warm handshake she gave on leaving, so different from formerly! If M. and Mme. Lageard had been here they would have wept with joy! And M. Coillard!"

An Okoyong Memorial to Mary Slessor.

When the Slessor Memorial Home was established in Arochuku, in 1915, the chiefs and people of Okoyong gave £20 to the institution, in memory of the "Ma" who had done so much for them.

This, however, did not satisfy them. They determined to have a memorial home of their own at Akpap, and last year courageously attacked the problem of erecting buildings that would accommodate thirty girls.

Above the front door are the words:

OKOYONG MEMORIAL HOME.

Underneath, in Efik:

HER CHILDREN SHALL RISE UP AND CALL HER BLESSED.

The story is best told in the words of Miss Amess, the local missionary of the United Free Church of Scotland:

"The opening of the Okoyong Memorial Home took place on New Year's Day. . . . . After the door was opened we all marched in. Then we sang the 100th Psalm in Efik, after which I spoke of the great work Miss Slessor had done in this district, and how our hearts rejoiced at their erecting such a home in memory of their beloved 'Ma.' After my speech I presented the Chief with a beautifully bound Efik Bible and hymn book. He certainly earned his present. . . . .

"To our amazement the people said they wished to give a collection. This amounted to £2 11s., and will go for equipment. I

really felt proud of 'Ma's' and my people. . . . .

"We do not ask fees. Each girl goes home for four hours every Saturday, and is expected to return with a sufficient supply of food for a week. It is a better arrangement than taking fees. Some parents can give food who might grudge to give money. As there is only a market every four days here it would be difficult catering for some twenty or thirty girls. As each supply of food arrives I weigh it, and tell them if the supply is sufficient or insufficient. When they return on Saturday afternoon the place is like a greengrocer's shop with leaves (for soup), yams, cassava, sweet potatoes, corn, and plantains."

The Call of the Helpless.

The problems caused by sin are about the same in foreign fields as at home. A vein of sadness is in the story related in the "Korea Mission Field" by Mrs. R. D. Watson:

Another face comes to us out of the past, she writes, the face of a little girl who shared, as the child of Christian parents, in that first Christmas gathering eight years ago,—a face regular in feature, and good and bright enough, though not suggestive enough of joyousness or force of character to be attractive.

The parents, desperately poor, drifted from the church. Oksu remained, largely by reason of constant shepherding, done often, alas! more from a sense of duty than from love, attending school haphazardly, always sensitive of her worn, shabby clothing. She was helped a little this way and that, and given work to do of different kinds at times, but nothing of permanent value; independent in spirit in her way, but always a kindly girl with a very willing mind to "be good."

Sensitive about accepting help as she was,—though once she begged us, by a letter which she herself left on our table to adopt her as our own,—we never realized how desperate was her plight till dread of the approaching winter on her parents' part and some strange idea of filial piety on her own caused her to enter a dancing house.

Months passed, and one day Suktaikie's mother came saying that Oksu wanted to be rescued. All that could be done was done, and this time though many amongst the Christians advised the saving of a "sinless child" instead, several teachers, Bible women, and others helped wholeheartedly. but some went to her unlovingly, among them those who told her, bewildered and shamed as she was, that her coming to the church would empty it!

Whether it was this, or the lack of real desire to forego the allurements of an idle life, or lack of confidence in us who had not safeguarded her from falling, Oksu turned back; and our joy in her one-time companions, now teachers and workers in the church, is tempered with sorrow because of this little lost one. At night, sometimes, the light streaming from a Korean house not far away fills us with a sense of the dull pain of failure, and some vague idea of the cost of saving one lost soul.

Ordinary evangelistic work has its great discomforts, dangers even; educational work, its endless strain of mind and body; and at the strain and pain of medical work one can only guess; but direct rescue work must surely be the costliest work of all. Still its victories must be greatest, though its disappointments are keenest. And its victories should surely be more frequent. While God's method of saving man is through man, surely disappointments are due more often to some lack of will on our own part to really follow Christ in His care for the helpless lost, some failure to make the path straight before the feet of one ever so little anxious to walk therein, and who has nowhere to look for help save to the church which follows Christ, than to lack of a recoil from sin on the part of the sinner towards the magnetic Christ.

As an oriental Corinth Tong Yung struck us on our first arrival, with its midnight steamer traffic and its street revelry,—its more respectable section curiously self-satisfied. The impression passed somewhat as we made friends of earnest Christian men and women and dear bright wee children, and as the city grew more respectable to look at. But as we move about amongst the ramifications of a city built anywhere where sea and mountains yield building room, where here each of fifty or sixty

innocent-looking houses on a quiet hillside is the home of an Oksu, and there a hollow with its hundred houses is haunted by elders drunken and repulsive-faced, and by miserable little children, with never a Christian near them, the conviction grows that here at least the hardest task lies still ahead.

We follow the Christ about Galilee feeling the greatness of His service as Prophet and Healer, in His care for the multitude and of His band of followers, feeling Him greater still in His care for the individual, finding Him never so nobly great and wonderfully tender as in that tired hour when He sought the soul of the despised Samaritan woman and saved her, though His disciples marveled,—never so victorious as when He stooped to save!

Northfield Young Women's Conference.

This year's conference was attended by 820 enrolled delegates, and in addition hundreds of others, old and young, not enrolled. It was the largest conference ever held, and most helpful.

The daily program was as follows:

9.15 a.m. Morning Prayers, led by W. R. Moody.

9.30 Conference Bible Class, taught by Dr. G. Campbell Morgan. "The Christ of History."

11.00 "After Northfield—What and How?" Sunday School, Bible and Mission Study, and Volunteer Training classes.

7.00 p.m. Round Top meeting.

8.00 Song Service and Address in Auditorium. Speakers: Dr. G. Campbell Morgan, Rev. John Dallas of Hanover, N. H., Rev. G. A. Buttrick of Rutland, Vt., Rev. Carl Elmore of Englewood, N. J., Miss Margaret Slattery, Dr. John McDowell, and Robert E. Speer.

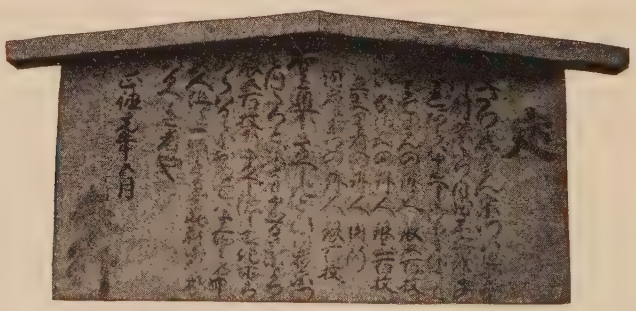
Special events included a Northfield League meeting; an afternoon reception at Louise Andrews Camp, which is managed and financed by the League; an afternoon "At Home" given by the conference committee at the Homestead to all delegates; and a Field Day.

Every young woman attending the conference was expected to own a "Northfield Friendship Testament," in which in addition to the Scripture text there are 13 pages of supplementary devotional material supplied by the committee of the League. The Testaments can be procured from Miss Anna Grandin, Tidioute, Pa., at 50 cents each.

Apropos of the anti-prohibition parade on the Fourth of July in New York Arthur Brisbane wrote in the "New York American":

"Foolish people in New York planned a big anti-prohibition parade. It won't do them any good. You might as well parade in Hades with signs reading, 'We Want Water.'"

The most outstanding weakness of our times is great movements without a great message.—Paul Rader.



Ancient Japanese notice prohibiting Christianity. "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the Great God of All, if he violates this command, shall pay for it with his head." Thus read the notice boards posted from 1650 to 1873 in villages and by roadsides all over Japan.—(By courtesy of the "Missionary Review of the World.")

MISS L. B. MASTERS: A TRIBUTE.

Mrs. W. R. Moody.

It's a poorer world and a richer heaven since yesterday, for we have heard of the death of Miss L. B. Masters. It is hard to think clearly about her in these first hours of deep personal loss. The longing in one's heart is to help everyone to realize her greatness, and to catch some inspiration from her life.

Very early she was the burden-bearer of her family, as her father's health failed. The story of the early days of her school at Dobbs Ferry will be adequately told elsewhere, but they were days of the testing and triumphing of her faith, and of discipline which stood by her unto the last hour of her life.

Last summer she sent her boat to Christmas Cove for me and my daughters, and the memory of those days in her summer home at McMahon will be a blessing to us always. We had long quiet hours to talk together, and I heard from her lips the story of her early experiences, and felt the devotion for her parents and family which ran like a Gulf Stream through her life.

There were hundreds whom she loved, but above all and through all were her strong home ties. She spoke of each member of her family,—her beautiful mother, whose portrait hangs in Esterwood and whose spirit has lingered all these years over the school, and her father, whose consistent faith and life brought forth exclamations of devotion from his daughter many years after his death.

"Why," said she, "do you know, I have never been to the theatre in my whole life just because he asked me, when a girl, not to go!"

And her face glowed with the joy of obedience to this earthly father! Today I have been picturing the reunion of father and daughter, intensified by these loyal years of devotion.

There are hundreds of girls, as well as older women who were at Dobbs thirty and forty years ago, whose memories are racing through the years, recalling one scene after another; and in all these there will not be one who will remember one small or disappointing word or act of this great soul. She was always big. She was always sincere. She was always impartial and just.

One of her girls has been thinking out loud today, voicing the thoughts of all the others.

"What was the secret of her success?" I asked.

She replied: "I should say her fearlessness. She only feared God. She debated always whether a thing was right or wrong. When her decision was made, nothing on earth could budge her! If parents did not approve, they could remove their child, but they could not move her. The second thing," continued the girl, "was her faithfulness."

Even as Christ, having loved his own which were in the world, loved them unto the end, so can each of her friends say of her. Many times during the school year she had each girl come to see her alone, and those talks will never be forgotten until those girls look again into those wonderful searching eyes of love. All the possibilities for usefulness and power were pointed out, and every encouragement given. At the same time all the hidden faults and sins were laid bare with the faithfulness of a mother.

"How did you feel when you went out of her room?" I asked one of her girls.

"She did not spare one," she responded, "but we always went out loving her and wanting to be better."

She was always the same in her sincere interest. It did not end when a girl left her school. It never ended.

Nineteen years ago there was considerable doubt about the starting of a conference at Northfield for boarding school girls. I wonder if there would be a Young Women's Conference here today if it had not been for Miss Masters' firm convictions at that time that it was needed.

"It is just what I want for my girls," she said repeatedly, "and they are coming to Northfield."

Year after year they came in ever-increasing numbers, making the nucleus around which a unique conference has been gathered. Her interest never flagged, and she came several summers herself, with

all the enthusiasm of a girl. She saw everything through the eyes of a girl.

She was a lady of the old school with an up-to-date viewpoint on all the changes of standards. Many of them she openly deplored and denounced.

What can we learn from her life? We all want to be like her. She took educational work on no lower footing than "For their sakes I sanctify myself." She felt no more responsibility for her girls' mental progress than for their development in character. She was a builder of character, and believed that like the heavenly city "its builder and maker is God." She therefore endeavored to link her girls to a conscious relationship with him who could show them the right and give them strength to do it.

Dobbs girls, your ranks are sadly depleted. Draw closer together in your large family circle as you clasp hands, singing the prayer she loved:

Let my sins be all forgiven;
Bless the friends I love so well;
Take me when I die to heaven,
Happy there with thee to dwell!

You will never know a bigger woman than Miss Masters. Live so that when you see her you will not be ashamed.

EFFICIENCY: IS IT THE LAST WORD IN EDUCATION?

W. R. Moody.

Professors no longer feel a sense of responsibility for the moral and spiritual interests of the student body. Such, in effect, was the statement made to the writer about ten years ago by a member of the faculty of one of our largest eastern colleges. An instructor is now retained to impart information in his special branch, and with the rendering of that service his responsibility to the individual student ends. The morale of a college or university is delegated to the dean, and provided the individual is not guilty of any gross misbehavior which will bring discredit upon the name of the institution, and complies with specified academic requirements, it is not the function of the faculty to seek to influence the youth in the formation of character. The present attitude of the teaching staff of a college is based on the assumption that a man who enters college is sufficiently mature to be left to his own devices, and needs no counsel or restraint in the determination of the principles which will ultimately control his life.

Now this is a conception of the sphere of an educator that is far removed from that of the past. Men of the type of Seelye of Amherst, Mark Hopkins of Williams, McCosh of Princeton, and Porter of Yale, viewed the primary object of a higher institution of learning as character building, and with them intellectual training was not an end, but rather a means to this end. Scholarship was not by any means depreciated, but rather viewed as a factor in making character. Under their guidance there went out from these institutions men who served their day and generation nobly, and attributed the services which they rendered in mature years to the influence of these great leaders in education.

Courses in theism and ethics conducted by such men tended to the strengthening of faith. They did not fear to discuss schools of anti-Christian writers, but in their philosophical teaching they were constructive, and gave their pupils the reasons for the faith for which they stood. Genuine revivals of religious interest had their hearty sympathy and active coöperation, and there were associated with them professors and instructors who shared their views and loyally supported them in fostering the spiritual interests of the student body.

This did not result, by any means, in creating a hothouse variety of religion. The Christian collegian a generation ago was as virile and genuine as the youth of today. The heroic even made a greater appeal, for the Christian ministry and the mission field received a steady stream of recruits from college ranks, and hundreds of earnest men today in professional and commercial life date the beginning of their spiritual awakening to student days.

Mr. Justice Oliver Wendell Holmes, speaking at the two hundred and fiftieth anniversary of Harvard College in 1886, stated this earlier conception of the relationship of teacher to pupil when he said, "It seems to me that nearly all the education which men can get from others is moral, not intellectual." And again in the same address, "The best part of our education is moral."

One looks upon the college life of today with a sense of misgiving as to the results of the newer conception of the more limited functions of the faculty. There are institutions in New England that had their origin on a distinctly evangelical basis, in which teachers are now engaged without regard to their sympathy with Christian ideals, and the services of professors are retained that are not only indifferent but even antagonistic to the Christian faith. An undergraduate recently stated that a professor of philosophy in his university lost no occasion to impress the students with his own agnostic views and contemptuous disregard for revealed religion. There are institutions whose mottoes inscribed upon their seals are strangely in contrast with the teaching in the lecture room.

How strange is the miscarriage of a trust, that colleges founded by earnest men, to offer educational opportunities to those seeking to prepare for Christian service, have now become institutions where revealed religion is ridiculed and evangelical faith undermined!

EFFICIENCY, spelled with big capitals, is THE word in education today. Distinction in some branch of learning, or in the art of expression, is the one essential qualification. Even character is not the sine qua non for teaching in some places, and rationalism has too often supplanted faith.

It would be most unjust to bring a sweeping charge of this kind against all instructors. There are many who are earnest Christian men, having the spiritual welfare of the students at heart and welcoming every genuine expression of Christian faith on their part. But these men too often find themselves hampered by the new academic attitude, and feel that they are under the suspicion of their colleagues that they are exceeding their professional duties in giving expression publicly or in the classroom to their personal faith.

The present conditions in our American colleges give the writer grave misgivings. He is led to ask: How far are many of the present evils to be in part ascribed to the newer relationship of teacher to student? Does the attitude of indifference to the religious life of the student body account, in part at least, for the seeming breakdown in college morals? Has time demonstrated that it is wise to leave youth at the most impressionable age of life without counsel and helpful restraint on the part of older and more experienced men? Were the college presidents of fifty years ago after all so unwise in being interested in the moral and spiritual life of the student body? Or have we sacrificed the best, namely, the spiritual, to the second best, the intellectual and social? And may not our Lord's words find suitable application in education as well as in the world at large: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you"?

On a recent occasion, in visiting a New England college on Sunday, the writer attended the one religious service which was required of the students in the week. He found a seat in the body of the chapel, and was amazed by the apparently studied indifference which characterized the attitude of the group immediately in front of him. With the beginning of the sermon, by a member of the faculty, one student began reading a Sunday newspaper; two other students were apparently engrossed in studying their lessons for the coming day; while two others bowed their heads upon the pew in front of them and carried on a conversation. Nor did this seem to be exceptional, for similar groups of preoccupation were seen all over the chapel. Such an attitude in any classroom would have been dealt with severely by an instructor. It was not only a display of ungentlemanliness and lack of good breeding, but such an exhibition of irreverence as would not have been tolerated a generation ago.

It is this evidence of what one might term intellectual bolshevism that gives great cause for disquiet on the part of thoughtful men. In a community of students where there is no reverence for God

it is not surprising that there is a defiance of social order, and in this very institution the illicit sale of liquor, with the result of drunkenness and disorder, recently created a public scandal.

A professor in a New England university, whose experience extended over more than thirty years, stated that since the constitutional amendment prohibiting the sale of alcoholic liquors had been adopted there had been more drunkenness than in any time in his memory. Now there may have been a divergence of opinion regarding the relative value of total abstinence and temperance in former days. But when the nation as such has viewed the traffic in alcoholic liquors as a serious menace, and has prohibited its sale and transportation, it savors of the spirit of sedition in a community of students to defiantly circumvent the provisions of the constitution.

Efficiency, meaning thereby certain administrative qualifications and the ability to secure funds for equipment and endowment, is too often emphasized as the prerequisite of educational leadership. In other words, qualifications for educational leadership are related more to the market than the sanctuary. A treaty with Mammon seems more desirable than reliance upon God. Success in college administration is chiefly to be measured, according to the newer conception, by material standards.

To us, however, experts in raising money who are indifferent to the spiritual interests of the college seem a poor substitute for the great educationalists of the past who impressed their characters upon a generation. Is it surprising that students, finding their intellectual leaders indifferent not only to the traditions of the university but to the spiritual, if not the moral conditions of college life, should in turn become defiant to the laws of the land and without reverence for God?

Christian parents may well view the present conditions with grave anxiety. Not a few are grieved to think that they cannot intrust their children to their Alma Mater for the privileges of such a Christian education as they enjoyed. They realize that the very phases of their college life to which they owe the most have been sacrificed to a false standard of education.

The biographer of Pasteur attributed to M. Romanet, headmaster of Arbois College, the first stimulus which the great scientist received for his life work, and says of this great teacher that he "considered that whilst instruction doubled a man's value, education, in the highest sense of the word, increased it tenfold." Truly "education in the highest sense of the word" cannot be indifferent to moral and spiritual ideals, and efficiency on the part of an instructor that simply "doubles a man's value" is a poor substitute for that more comprehensive ideal in education which "increases tenfold." Efficiency, we believe, is too often used in the educational world in a limited sense. Certainly this is the case where it takes no account in educational leadership of moral and spiritual qualities.

It is generally acknowledged that the coming decade will make greater demands upon educated men than any corresponding period in the history of our country. If those who are to take their rightful place in the administration of the nation's affairs of the next generation are deprived in their college days of the inestimable privileges of education in its highest sense, the outlook for our country is grave. Intellectual training, bereft of moral basis, is a menace to society. Far better would it be for the future of our nation to have fewer intellectuals but more men reverencing God and obedient to the laws of the land.

In dealing with the spirit of Red disorder and the subtle perils that are menacing the sanctity of life's most sacred relationships, it would be well to consider conditions in our colleges. At the most impressionable period in life the youth of the land need the wisest Christian counsel in the formation of character.

An awakening on the part of the educational leaders to their responsibility for meeting the spiritual necessities of the students entrusted to them is the need of the hour. How much is involved no one can measure. Nowhere has the reaction, since the war, been so evident as in our colleges in conditions which, we believe, have never been equalled before. Now all this may be denied, but there is no want of evidence for those who care to inquire. Experience has bitterly revealed the fact that in the educational world EFFICIENCY IS NOT ALL.

"MY DEVOTED WIFE'S WELL-MARKED BIBLE."

Among the wills recently probated in England was one in which a well-known Christian gentleman made a bequest to his son expressed thus:

"My devoted wife's well-marked Bible."

In this Bible were preserved the mother's thoughts, studies, suggestions from others, —the surviving evidence of much meditation and prayer and diligent study.

A generation or two ago it was a much more common practice than now for Christian people to make notes on the margins and blank spaces in their Bibles. Perhaps the multiplicity of translations and the decline of the devotional study of the Bible itself have tended to discourage this good practice. It will be remembered as a constant practice of D. L. Moody.

Some interesting reminiscences just published by Mr. J. W. C. Fegan, one of England's greatest Christian philanthropists, reveal Mr. Moody's keenness to gather "nuggets" (as he used to call them,) from Bible students and teachers.

Fifty years ago, says Mr. Fegan, "there was in Dublin (Ireland,) a deposit of knowledge of the Word of God unequalled in any city of the world, and to the Believers' Meetings there came year by year clergymen, ministers, missionaries, evangelists, and out-and-out Christians of all denominations from all parts.

"One year a thick-set, bustling American, in black and wearing a black soft hat with a prodigious brim, came over on a flying visit. With a big notebook and a stump of pencil he would elbow his way with Middle West directness and ruthlessness, and breathlessly interrupt any conversation with a speaker he had been listening to, with, 'Say, how do you explain Matthew 16. 28?' or 'What book on the Song of Solomon do you recommend?' And with nothing more than a chuckle, if the answer satisfied him, he was off on the trail of another speaker.

"I shall never forget the look on the face of Mr. Henry Groves, of Kendal, when he butted in between us and blurted out:

" 'What's the best anecdote you know to explain justification?'

"Now I do not think Mr. Groves was favorably disposed towards anecdotes at all. His was a very serious and emphatic ministry, and he had a habit of accentuating what he said by nodding his head animatedly. He was aghast, both at the manner and matter of the interrogation. His silvery hair bobbed up and down and shook to and fro as he warmly retorted:

" 'There is no anecdote to explain justification! Justification is a conception so absolutely divine that it cannot be illustrated by anything earthly.'

" 'Sure, that's the best thing I've got this morning. Say it again. That's a better point than any anecdote,' responded, unabashed, the man from the Middle West.

"Now Mr. Bland, with his judgmatical (it was a favorite word of his own minting) mind, recognized the rapt earnestness of D. L. Moody to gather all he could at all costs in the crowded two days only which he had allowed himself for the Dublin meetings. Moody found himself with treasures beyond all his dreams within his reach on all sides, and he was determined to carry off all he could crowd into his notebook."

When Mr. Moody did not seem to grasp one answer Mr. Bland asked him:

"Do you know anything of dispensational truth?"

"Never heard of it," said Mr. Moody.

"It is the key to God's plan in the Scriptures," replied Mr. Bland.

"That's what I'm over here for,—to understand my Bible better. Where can I get hold of dispensational truth?"

"Come to my house with me, and we'll have a talk."

After the talk had been going on for some time, Mr. Moody said:

"I'm leaving by the mail boat this evening. Can you give me the whole of the afternoon?"

When the afternoon had worn apace he said: "If I stay till tomorrow morning's boat, will you give me the evening?"

"I cannot do that. I am one of the speakers this evening."

"This is worth all the journey from America. I cannot leave this. If I stay till tomorrow evening's boat can you give me some more of your time?"

"Yes, tomorrow after breakfast and in the afternoon."

And so Mr. Moody received help and suggestion that contributed to make him a master of the English Bible.

It is some years since Mr. Moody published the notes from the margins and interleaves of his many Bibles, under the title "Notes from My Bible" (Revell). The popularity and helpfulness of that volume has led us to take advantage of the opportunity to publish in successive issues, beginning this month, more treasures of the same kind under the title "Notes from a Girl's Bibles."

NOTES FROM A GIRL'S BIBLES—I.

Mrs. W. R. Moody.

(These notes have been gathered from several old Bibles used for twenty-five years, because of a request that definite help be given to girls who want to speak for Christ but do not know how to start. They helped one girl to make a beginning, and she hopes they will help many more. There are separate thoughts which can be expanded by prayer and meditation into two- or three-minute testimonies, and there are outlines that will do for longer talks.)

The Twenty-third Psalm.

He feedeth me (1).
He leadeth me (2).
He restoreth me (3).
He comforteth me (4).
He exalteth me (5).
He anointeth me (5).

The Lord is my shepherd. No "If," or "But," or "I hope."

My shepherd through life.
My hope in death.
My home through eternity.

Perfect satisfaction,—I shall not want.
Perfect rest,—He maketh me to lie down.
Perfect quiet,—Still waters.
Perfect restoration,—He restoreth my soul.
Perfect guidance,—He leadeth me.
Perfect consecration,—He anointeth my head.
Perfect joy,—My cup runneth over.

Through the valley (4). Like a tunnel, with light at both ends.

Restoreth (3). Compare Psalm 51. 12,—the joy of thy salvation.

Goodness and mercy following (6). Blessings are sure to overtake us if we are obedient, Deuteronomy 28. 2.

Paths of righteousness (3).
Robe of righteousness, Isaiah 61. 10.
Sacrifices of righteousness, Deuteronomy 33. 19.
Gates of righteousness, Psalm 118. 19.
Clothed with righteousness, Psalm 132. 9.
Way of righteousness, Proverbs 12. 28.
Work and effect of righteousness, Isaiah 32. 17.
Our righteousness, as filthy rags, Isaiah 64. 6.

Beneath me: green pastures.
Beside me: still waters.
With me: my shepherd.
Before me: a table.
Around me: mine enemies.
After me: goodness and mercy.
Beyond me: the house of the Lord.

Only the Christian can claim Psalm 23.

Psalms 22-23-24.

Psalm 22—the Lord my Saviour; Psalm 23—the Lord my shepherd; Psalm 24—the Lord my king.

The cross, the crook, the crown.

Yesterday, today, for ever.

The Good Shepherd who died, John 10. 11; the Great Shepherd who rose, Hebrews 13. 20; the Chief Shepherd who shall appear, 1 Peter 5. 4.

The object of faith, the object of love, the object of hope.

Bringing peace, Romans 5. 1; grace, Romans 5. 2; glory, Romans 5. 2.

Christ and Individual Souls.

Nicodemus—new birth, John 3. 1-16.
Woman of Samaria—revealed himself, John 4. 26.
Woman—no condemnation, John 8. 11.

Blind man—Son of God, John 9. 35-38.
Mary and Martha—everything bound up in the person of Jesus, John 11. 25.
Rich young ruler—eternal life, Mark 10. 17.
Zacchæus—salvation, Luke 19. 9.

Foxes, Song of Solomon 2. 15.

Cares, Luke 8. 14.
Riches, Luke 18. 23.
Pleasures, 2 Timothy 3. 4.
Neglecting our Bibles, Colossians 1. 10.
Not loving him more, John 21. 15.
A form of godliness with an unholy heart, Romans 6. 20, 21.
Self not sacrificed, John 15. 1-6.

Voices of Jesus.

Saviour's: "Come unto me," Matthew 11. 28.
Shepherd's: "Follow me," John 10. 27.
Master's: "Occupy," Luke 19. 13.
Teacher's: "Learn of me," Matthew 11. 29.
Bridegroom's: "Open to me," Song 5. 2.
Friend's: "Counsel thee," Revelation 3. 18.
Physician's: "Wilt thou be made whole?" John 5. 6.

Broken Things.

Covenant, Isaiah 24. 5.
Heart, Psalm 34. 18.
Snare, Psalm 124. 7.
Yoke, Isaiah 9. 4.
Cisterns, Jeremiah 2. 13.
Staff, Jeremiah 48. 17.
Pitchers, Judges 7. 19.

Seven 'Soevers.

1. Whatsoever, John 14. 13. Prayer.
2. Whensoever, Mark 14. 7. Opportunity.
3. Wheresoever, Matthew 26. 13. Testimony.
4. Whereinsoever, 2 Corinthians 11. 21. Boldness.
5. Whithersoever, Matthew 8. 19. Discipleship.
6. Whomsoever, Luke 12. 48. Responsibility.
7. Whosoever, Acts 2. 21. Salvation.

Divine "Go."

Go home to thy friends, Mark 5. 19.
Go out into the highways, Luke 14. 23.
Go, speak in the Temple, Acts 5. 20.
Go work today in my vineyard, Matthew 21. 28.
Go, preach the gospel to every creature, Mark 16. 15.
Go, join thyself to this chariot, Acts 8. 29.

A Gospel Address.

1. Who is calling? God, Proverbs 8. 4.
2. The class of people he calls.
   - Sinners, Mark 2. 17.
   - Needy ones, Genesis 21. 17.
   - Sleepy ones, 1 Samuel 3. 4.
   - Blind ones, Mark 10. 49.
3. How does he call?
   - By his grace, Galatians 1. 15.
   - By the gospel, 2 Thessalonians 2. 14.
   - By name, Isaiah 43. 1.
4. What he calls us to.
   - Life, 1 Timothy 6. 12.
   - Light, 1 Peter 2. 9.
   - Peace, 1 Corinthians 7. 15.
   - Holiness, 1 Peter 1. 15.
   - Follow Christ, 1 Peter 2. 21.
   - Fellowship with Christ, 1 Corinthians 1. 9.
   - Salvation, 2 Thessalonians 2. 14.
   - Eternal inheritance, Hebrews 9. 15.
5. Consequences of rejecting. Proverbs 1. 24-33.

Three Names of Christ in Luke.

A Receiver of sinners, 15. 2.
A Friend of sinners, 7. 34.
A Guest of sinners, 19. 7.

God's Time—Man's Time.

Today, Hebrews 4. 7.
Not tomorrow, Proverbs 27. 1.
Now, 2 Corinthians 6. 2.
Youth, Ecclesiastes 12. 1.
This night, Luke 12. 20.
When ye know not, Matthew 25. 13.

Convenient season, Acts 24. 25.
Again, Acts 17. 32.
Not first, Luke 9. 61.
After taking ease, Luke 12. 19.
Afterward, Matthew 25. 10-12.

Sleeping Christians, Ephesians 5. 14.

Lose their strength, Judges 16. 19.
Lose their armor, 1 Samuel 26. 7-12.
Lose opportunity to testify, Jonah 1. 5.
Lose fellowship in Christ's sufferings, Matthew 26. 40.
Lose revelations of his glory, Luke 9. 32.
Neglect Christ's trust, Matthew 13. 25.
Lose heaven, Matthew 25. 5.

THE HISTORIC CHRIST: AS TO THE RECORDERS.

Rev. G. Campbell Morgan, D. D.

The Christian religion is preëminently the religion of a person, and that in a degree not so in the case of any other religion. There are senses in which all the great religions of the world have some associations with personalities, but in no religion is that true in the same sense in which it is true of the Christian religion. Everything here depends upon Christ. Those of you who are his will, in the very statement of that, realize the fact. We belong to him, we speak of him, we pray to him, we endeavor to follow him. The one supreme passion of our life is that we may be like him. Everything has to do with the person.

Quite inevitably therefore there can be no questions more important than questions concerning him: Who is he? Whence came he? What can we know about him?

If that be so, there can be nothing more important than a consideration of the records that answer all these and many more inquiries concerning the person of Christ, the four New Testament stories. Our Master is placed quite definitely in human history—pagan history, if you so care to describe it,—by reference in the earliest period of Christian history, but there we get no details concerning him; if it were not for the four pamphlets which we call gospel narratives we should have no details at all.

He is so placed. In the annals of Josephus there are references to him that take for granted the actual fact of his historic presence in the world. Josephus flourished from about 37 to 93 A. D. Tacitus the historian, who wrote in A. D. 100, refers with a good deal of bitterness to him and to Christian people, but there is no question, no debate, as to his actual being in history. Pliny the younger, who wrote most interesting letters to his emperor about A. D. 103, giving an account of his travels in various parts of the Roman empire, has clear references to Christianity and to Christ. Let me pause long enough to quote one of them. He said that in the region of Judea there was a large sect, followers of one named Christus who was put to death under the procurator Pilate. He also said that two things impressed him about these people. The first was that they were always singing hymns about Christus, and the second was that they paid the taxes. That is a wonderfully interesting reference to Christianity in its earliest manifestation.

Again, in his biographical sketches Suetonius about the year A. D. 117 referred to this same person. And to give one other illustration only, in the satires of Juvenal dated about 128 A. D. you find the same kind of reference.

Thus we find Christ placed in history, but absolutely no details are given concerning him as to who he was, whence he came, what he taught, how he died. Therefore if we want to come with unprejudiced mind and heart to a study of the person who creates the religion of Christianity, we are driven to these gospel records.

Moreover, let us bear in mind that whatever has been written about him, whether by those who follow him, in interpretation or in adoration, or by those who have not been his followers, and who have criticized or doubted or denied the things of our Christian faith, all these writers had to come back to these narratives. Whether for affirmation or denial, for adoration or criticism, everything depends on what is found in these four narratives. Here are the only original writings concerning the Christ.

It is necessary that we come to them without prejudice; not merely without prejudice against generally received views of Jesus, but also without prejudice in favor of generally received views of Jesus. Let us come with the open mind.

There is a wonderful passage in the end of Luke in which we are told that our Lord after his resurrection opened the minds of his disciples that they might understand the Scriptures; and the real value of the word "opened" may be expressed by using another word, perhaps a little surprising,

* Delivered at the Northfield Young Women's Conference, June 1921.

"He disentangled their minds." Let us come to the records with minds thus disentangled.

In all editions of the revised versions, English and American, and in more recent editions of the authorized or King James version, the titles of these stories have been changed. Whereas they used to read, "The Gospel of Saint Matthew,—of Saint Mark,—of Saint Luke,—of Saint John," they now read, in the American revision, which is the best, "The Gospel: according to Matthew,—according to Mark,—according to Luke,—according to John." This is a very slight difference, but it is a fundamental difference.

The old method said "The Gospel of" four times. Now we have "The Gospel according to." That is to say, there are not four gospels, but one presented in four ways, according to Matthew, to Mark, to Luke, to John.

Long ago Irenaeus said that these four pamphlets constituted the "four-formed gospel"; and a little later Origen said that they constituted the "four-cornered gospel." Four-formed, four-cornered, or as we would prefer to say, fourfold. At once that which is true concerning them is suggested, that in these narratives we have one gospel, and it is presented from four different viewpoints.

Let us remember that behind the writing of these records there was no committee. It is not the case of a committee deciding that a story must be told in four ways, and deputing one man to do one phase, and another another, and so on. Four different men wrote. Each wrote from his own standpoint with perfect naturalness, with perfect truthfulness, as he saw, as he understood. When we have studied each by itself, and have discovered the differences, we shall find that the four merge into one complete revelation of this person whom we call Christ; and this merging is a distinct proof that if there was no committee there was one mind, the mind of the Spirit of God.

If therefore we want to know the Christ of history it is not enough to read Matthew or Mark or Luke or John. For you and me the four are necessary to the complete revelation.

Rev. G. Campbell Morgan, D. D.

That means that in the study of these Gospels the first thing to realize is the human element. Since each of these men wrote the story of Jesus with perfect naturalness, with perfect truth, it is therefore good first to see the men who wrote the stories.

Now there are many questions that may arise as to authorship. I must ask you to let me say at once that I am not here to discuss those questions. I assume, and not carelessly,—my assumption is based upon examination, and if this were the time and place I could give reasons,—but I assume without argument that the men wrote these Gospels whose names appear: the first by Matthew, one of the twelve; the second by Mark, John Mark, the friend and possibly the relative of Peter; the third by Luke, the physician and companion of Paul; the fourth by John the fisherman, John of the Galilean lake.

What do we know about these men? Before answering I pause again to urge upon you in your future study of these Gospels always to keep your mind upon the fact of the human instrument. They are full of touches that are peculiar to the writers, and through these touches we often get very beautiful revelations of Jesus. Moreover, these personal touches are interesting in themselves. Let me give one illustration.

Mark and Luke both give the story of the visit of Jesus to the house of Jairus, and the raising of the damsel when he said, "Talitha cumi"; and both tell how on his way a woman in the crowd pressed her way through until she got near him, and found healing. Now notice the different ways in which Mark and Luke tell that same story. It is exactly the same, no contradiction; the same crowd, the same Jesus, the same woman, the same need, the same touch, the same healing, the same blessing; and yet there is just one little difference which I love to note. Luke says that she "had spent all her living upon physicians, and could not be healed of any." Have you noticed how Mark tells it? He says she "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." No doctor in the world would have written that!

The Four Authors.

Who were these men? Matthew was an apostle, and so was John. Mark was not an apostle, nor Luke. The first and the last of the four books were written by men whom Jesus selected and appointed to be with him, and to go; who were with him during the crowded years of his ministry, looking at him, listening to him, observing him carefully. Then we have two writings by men not apostles. How much did Mark know about Jesus personally? I cannot tell. Was Mark a disciple of Jesus prior to the crucifixion and resurrection? I do not know. We have no definite proof. We all agree that Mark wrote his Gospel largely under the influence of Peter. The fathers of the church said so. Papias said quite definitely that Mark's Gospel is really Peter's; that Mark wrote it, but that it is Peter's story of Jesus.

Luke was not a Hebrew; he was a Greek. Whether he was a proselyte, that is, a Greek who had adopted the Hebrew faith, may be open to question. Personally I do not believe he was. When Paul wrote his letter to the Colossians he named some who were of the circumcision, that is, of Hebrew nation and religion, and then he named some who were not, and Luke is amongst these. Again, in the Gospel of Luke we have a story of Jesus written by a man who almost certainly never saw Jesus. At the beginning of it, the first four verses, he says he wrote from the standpoint of getting information from those who did see Jesus. He saw Jesus only through the witness of others.

What do we know of Matthew? We know he was a Hebrew. We know further from a study of his Gospel that he was a Hebrew who had studied the prophetic writings of his people, and had been specially impressed by those parts of them which foretold the coming of a king. Again and again he quotes from the prophets, and says that the thing he is describing was in fulfilment of something thus foretold.

Again, Matthew was a publican, a tax-gatherer, collecting taxes from the Hebrew people for Rome. He lived in the atmosphere of government, his daily calling took him into it. Rome at that time was mistress of the world, a brutal and bloody power that had bludgeoned the world into submission. That man, inevitably brought into the consciousness of the greatness of government and authority, wrote a story of Jesus, and you can tell it in three words, "Behold the king!" From beginning to end he is presenting Jesus as king. So if I want to know something about the historic Christ and read only Matthew I shall say he was a king; rejected, it may be; refused, possibly; but within his own thinking, and by his own claim, and by the underlying passion of all his endeavor, the king.

How much do we know about Mark? It is quite evident he was the familiar friend of Peter, and of the fisher folk of Galilee. He was the son of a rich woman living in Jerusalem. It was in her home the infant church found its resting place. The son of a rich woman is always in danger. I do not say that such always go wrong, but they have many chances of doing so. There are some of you reading your New Testament in Greek, and you know that the Greek of Mark is the most execrable in the New Testament, just as the Greek of Luke is the most polished and perfect and beautiful.

Some think that Mark was a man of weak character. I do not know. There came a day when Paul and Barnabas quarreled

about him. They were going on their second missionary journey, and Barnabas wished to have Mark with them, but Paul would not have him. Why not? Because somewhere Mark had gone back. Paul's view was that the going back was a deflection from loyalty, from duty. I do not know what Barnabas' view was. He may have felt that there was a reason for that going back; or that even though he did go back once he ought to have another chance. I would like to whisper something to you: my sympathy is with Barnabas, and not with Paul! But however that may be, there is Mark. Perhaps he was weak, but do not forget that when Paul wrote his last letter to Timothy he said: "Bring Mark with you; he is profitable to me." Whether Paul had learned his lesson, or Mark had, I don't know.

Mark then was the son of a rich woman, who had got into friendship with the toiling masses, especially the fisher folk, who had caught their tricks of speech, who was absolutely indifferent to all the things of authority and kingship. I do not think courts and palaces and dignities made any appeal to him, but he was tremendously interested in the men who worked, the men who were under orders, in the men who took commands and the men who obeyed commands. Read through your revised Testament, and underline the word "Straightway." It occurs eighty times in the whole Testament, and forty of them are in Mark. It was a trick of speech, and it was caught from men who did everything under compulsion, immediately, straightway. You can summarize his story of Jesus in the sentence, "Behold the servant!" Here Jesus is seen as a servant, largely stripped of things that marked his royalty, his dignity.

Luke was a Greek, and withal an educated, a cultured Greek, a physician. When you study his writings with care you will find that in him there merged the scientific mind and the artistic temperament. These two seldom merge in one person. Darwin's devotion to the scientific method robbed him of all artistic sympathy, except that he mourned the loss of it at the close. But here we have a man of scientific method, tracing, searching, and giving accurate portrayals, but withal an artist.

Now if he were a Greek, born and educated in Greek atmosphere, he was necessarily influenced by Greek idealism. That idealism expressed itself in a quest for the perfection of personality. The Greeks wrought their thinking into marble, and their statuary remains until this moment the canon of perfect art. Luke wrote his Gospel for one man, Theophilus,—evidently a Greek. Here then is a Greek writing to another Greek. It is as though Luke said:

"Theophilus, you and I in many an hour of our boyhood talked together, dreamed together, about the possibility of the perfecting of personality, as to what the true type might be, and the secret of its realization. Theophilus, the riddle is solved: I have found the perfect person."

Over his Gospel you can write the sentence, "Behold the man!"

Once more. Who is the fourth writer? Assuming, as I have said, that he is John the fisherman, what shall I say of him?

Well, sometimes one gets at the heart of what one wants to say by an almost brutal statement, and I will tell you so what I think about John. I think John was an awful nuisance in a fishing boat! I think he was the sort of man who by nature would try Peter out of all patience. Peter was practical, and John was always dreaming. I think John was the sort of man who if he were on a fishing boat, instead of attending to the tackle, or watching for the running of the current, or waiting for the coming of the winds, would be found staring at the places where God's blue sky kissed his green hills, and wondering what lay beyond them. John was always trying to see things that were invisible, and seeing them; listening for things that were inaudible, and hearing them; feeling through the palpitation of the flesh life the reverberating mysteries of the spiritual world.

Now again I am going to assume that Mark had written his story, and Matthew had written, and Luke had written, and that probably John had read all their writings. Then long years after,—oh, perhaps fifty years after the writing of the last of the three!—John sat down to write his own story of Jesus. The memory of those

three and a half years would be more vivid than the memory of the thing that had happened yesterday, as it always is with an old man. Moreover, those three years were now interpreted for him by all the years of spiritual experience. So he did not write much, but he gathered up some things the Lord had done, and some things he had said, and grouped them; and we may write over this Gospel, "Behold your God!"

Four men, each writing as he saw, from the standpoint of his own observation. Matthew saw the king, Mark the servant of the Lord, Luke the ideal man, and John saw God. The Christ of history, he is king and servant, he is man and God!

THE CONSTRAINING LOVE OF CHRIST.*

Rev. John Dallas.

For the last twenty years, while I have been trying to work with boys and college men, I have constantly run across tragedies in human experience, tragedies due mainly to the fact that somebody did not give them Christ; and I feel much concerned about our generation, the generation in which you and I are living, about the boys and the men, the girls and the women with whom you and I are living day after day, with whom you and I are playing or working.

There is this night wandering aimlessly across the continent a man who should be doing something very definite, a man who should have a job, a job helping this world to be a better place in which to live; but he is listlessly and aimlessly going across this continent looking for pleasure, for some way to spend his summer's vacation, and wondering whether or not he will go back to college or do something else, no matter what. The reason why there is such a tragedy is because you or I were not on the job. Some one failed to show him at the proper time how to spend life. Some one did not make him appreciate himself, his own value and his value to the community, and so that unappreciative life, that aimless existence, is going on for one fine young fellow.

Only a few weeks ago I talked with a young man and a young woman who had apparently with great deliberation twisted and distorted their lives to such an extent that I can think of nothing short of a miracle that will bring them into a sane, normal life again. And be it said to the disgrace of our generation that it was the sort of thing that you and I are allowing to go on day in and day out that is the cause of their tragedy. It was because both of them got drunk at a dance. How that tragedy is going to unravel no one can see; but again, you and I and our friends were not on hand with the only solution of such critical cases, you and I were not there with our Christ to show those two young people the way and the truth and the life.

You may blame it on the war, you may blame it on the condition of the country from one standpoint or another, you may be a biologist and say that it cannot be helped because of that which went before, or you may be a certain type of a sociologist and explain it through the environment in which those two people lived. But it does not make any difference, girls! Two human souls have made a mess of their lives, and here are the facts before us, facts of such a character that you and I dare not ignore them, dare not let them go from us until we try to do something about it all.

Again, I can think of a man back in college in my own undergraduate days, a man who craved friendship and guidance and inspiration from his friends, a man who was eager to do big things and good things, a man of power, one of the most brilliant men with whom I have ever come in contact. Today he is occupying a small job on a mean little salary, unhappy and discontented, knowing that his life is a failure, knowing that he has broken himself, all because in those undergraduate days we who were with him did not furnish him with that equipment which he needed to thrust him out into life and to become a

* Delivered at the Northfield Young Women's Conference, June 1921.

successful, happy citizen. Some of us were not on our job.

There are a lot of such cases around, and some of them filled with romance. I think of one young Greek whom I discovered one day in a hospital. He was at death's door, and with what little life he had he told me about himself; that he had been working in the same town where I had been living all these years, had been working in the same factory for eleven years, and although he had been in that hospital for weeks and weeks I was the first one who had spoken to him save the doctors and nurses. When we tried to show him that thing we call friendship, when I tried to make him see that somebody did care, when some of my friends tried to do things for him, it was as if there was a wall between us, it meant nothing to him. America had not meant friendship. America had merely meant hard work and a little money earned. It took us weeks to get inside that stone wall and through that reserve, and make one poor human being see that we were human too, and that we cared, and that we wanted to be friends. Hospital after hospital, and city after city, filled with such men and such women, waiting for some one with enough of the spirit of Christ to take time, only a few minutes perhaps, to say so!

You and I have got again and again to realize our humanity, our weakness and our sinfulness, and to remember that all about us, in all these hearts and minds whom we do not try to know, there is page after page of history being written which might have been different, which might have been lots happier, more wholesome, stronger, more full of the zest of life, more adventurous and full of fun if you will, if you and I had been sure of our Christ and had brought him to the solution of one problem after another.

Why?

You may grant that there are lots of such people in the world and all about us, but "What difference does it make to me?" you ask. I think we never, any of us, get over that childishness of asking "Why?" for everything, like the children that come to us with that "Why?" on their lips, "Why does the sky stay up?" Well, why are you and I not doing this which is essentially the most human of all that a man or a woman can do in the world?

It was only a short time ago that every one of us was thrilled with the word "America," and when we could not do enough when that word was sounded. There were those days when we were willing to pour out all that we had and all that we hoped to be, and we all became brothers and sisters, and we were so eager and so willing to do something to express our love for our country.

And you need not be told of the devotion and the unselfishness that young people will show for their schools and colleges, that wonderful quality which you see in so many young men when you mention the honor of their family. One young fellow told me that his father was the bravest man he ever knew. That was his slogan, his watchword, his inspiration. It was the thing that made him a clean, wholesome youngster, and made him go into the sports of his school and his college, and accomplish things. He had caught the inspiration of the bravery and the courage of his own father.

And yet in answer to that "Why?" all these things, country and school and family and reputation, if you have ever caught the vision of the cross you will feel that nothing else can come near it in its inspiration and power to thrust men and women, boys and girls, out to do things.

That green hill far away, outside that city wall, does it mean anything to you? Are these merely words to you? Is there anything underneath that picture, underneath and behind that sacrifice, which means anything to you? Is there anything in connection with it that gives you the answer to that "Why?"

> Oh, dearly, dearly has he loved,
> And we must love him too!

Does that mean anything to you? Is the Christ of sufficient reality, and the love that he is of enough force and value in your heart, to make you see the need around you, to make you turn your eyes from yourself and your own little problems into seeing the need and the problems of the heart and mind of the person near you?

How many different people have been talked about from this platform who at

some time or other in their lives caught that sense of sacrifice from hearing about the cross of Jesus, about his love, about that pouring out of the heart of God, which turned them into great, unselfish souls, concerned about their generation!

Now you may say it is unfair for me to come here and say that you take upon yourselves the responsibility of your generation. But if you do not, who will? As I listen to young men talking about the mistakes they have made, and the way in which they have turned their lives into tragedies, where am I going to turn for help if not to you? No one is helping hardly; and so for the love that I bear them I ask for your coöperation to save this generation in America, to save it not only for its own self, but for the unborn America in the days to come; to save America and the youth of America, and to help it to grow into that great and wholesome and wonderful manhood and womanhood which you and I hope America spells. If it is unfair, it is necessary. You have got to help, or the work will not be done.

How?

You may ask me, How?

You cannot do it by yourselves. You may have all the skill in the world, and all the money, and all the charm of personality, you may be ever so brilliant; but those things alone will not solve these problems. The skill and the power and the money and the personality which may be yours seem so futile and so useless when it comes to taking a human being who has distorted his life, and changing that soul, converting that soul into something good and beautiful! You and I are absolutely helpless by ourselves, no matter what we have or what aspirations we may possess. It is only in so far as we are able to combine what we are with what Jesus Christ is that we can ever help solve the problems in this generation. It is only by some combination of your heart and mind with the heart and mind of the living Christ that you dare to go into the situations, and try to unravel them, to make them over into something good.

Oh, if you and I should try by ourselves to go into even the slightest of these human problems without Christ, we would make such a sorry mess of it! Yet the wonderful thing about it is that if we WILL to combine with him, there will come to us the clear vision of not only what to do, but how to do it; and we may go forth with all the zest and the adventure in the world, and carry not ourselves but him into the solving of these human complications of our day. If we will only join forces with the Christ, with that love that poured itself forth on Calvary, then we need fear no defeat. Victory is ours already.

I love to recall one of my school teachers. She was a very dear old lady, but we were very much afraid of her; but when we got inside her heart and realized what her life had stood for, and had seen the result of her years of work and sacrifice, we feared no longer, because we knew that hers had been a life of love, of complete sacrifice, of the absolute pouring forth of self for the sake of others.

She brought up three different batches of nephews and nieces, besides teaching three generations of us in that same school. Then one winter came word of a little baby left behind by one of her nieces away in the far west. She used her Christmas vacation that year to go out there to the Rockies to find that youngster and to bring him home, expecting to turn him over to some one else to be cared for. On the return trip the bitter winter weather struck in, and she was forced to use her own cloak for the protection of the little fellow; and just because she was so human, and because her heart was so big, when she got to the Atlantic Coast here she could not give him up. She took him to her own little home, and brought him up, too.

That woman is blessed by all of us who came under her influence. She was on her job as a great human soul, and she showed us what the cross meant, what love and self-sacrifice meant, for those boys and girls that came near her in her long life.

Girls, all about us today are the same chances to do, and there are the same reasons why, and there is that same everlasting mercy which will guide you and me into doing if we will combine with Jesus Christ and go forth. I come to you tonight asking you to help because this generation needs you if you have the Christ.

THE PLACE OF DECISION.*

Rev. George A. Buttrick.

Shall I begin by saying that you who listen to me tonight are at such a time in your life that you stand at the parting of the ways? "The Parting of the Ways" sounds a little bit like the title of a movie film, but I have heard it whispered that girls in preparatory schools sometimes know as much about the names of the movie stars, for instance, as they do about the names of the Roman emperors, or even the American presidents, so we will let the words stand. You are at the parting of the ways. You have reached a place of decision. Your ideals are still ideals.

The other day I was in that famous club in Buffalo, the Buffalo Club, and over the mantel shelf in the wonderful reading room there is a motto carved in the stone, evidently for the benefit of the members:

> Rest awhile from life's vexations,
> Catch the threads of vanishing dreams.

Well, your dreams have not yet vanished; your ideals remain to you, they are not broken. They need not be broken, and your dreams need never vanish. If you will allow the phrase, in the words of Dorothy Canfield Fisher, you are "bent twigs." Your life is plastic, you can make of it what you will.

I want to emphasize that truth: you can make of your life what you will. Nobody can filch your destiny from you. No circumstance or set of circumstances can vitiate your own choice. Your life is your life for your making or for your marring. They tell me that girls in preparatory schools are fond of the poetry of Omar Khayyam; and it is wonderful poetry, but it is false and pernicious philosophy.

> We are no other than a moving row
> Of magic shadow-shapes that come and go
> Round with this sun-illumin'd lantern held
> In midnight by the Master of the Show;
>
> Impotent pieces of the game he plays
> Upon this checker-board of nights and days;
> Hither and thither moves, and checks, and slays,
> And one by one back in the closet lays.

It is a lie! We are not helpless pieces upon a checker-board of nights and days. We are not thistledown in the wind. We are not straws upon a stream. We are our own masters if we will.

Enid, in Tennyson's beautiful idyl, sang a truer song. Enid and her aged father were dispossessed of their inheritance by a brutal kinsman, and made to live in a little ruined castle picturesquely situated across a bridge that spanned a rushing brook. But Enid was not conquered by adverse fortune; she laughed at it. She discovered in that dire tribulation not a defeat but a challenge, and the means of a greater victory than otherwise would have been possible.

As Geraint, true and faithful knight, was riding by, he heard Enid singing as she went about her work:

> Turn, Fortune, turn thy wheel, and lower the proud;
> Turn thy wild wheel thro' sunshine, storm and cloud;
> Thy wheel and thee we neither love nor hate.
>
> Turn, Fortune, turn thy wheel with smile or frown;
> With that wild wheel we go not up or down;
> Our hoard is little, but our hearts are great.
>
> Smile, and we smile, the lords of many lands;
> Frown, and we smile, the lords of our own hands:
> For man is man, and master of his fate.
>
> Turn, turn thy wheel above the staring crowd;
> Thy wheel and thou are shadows in the cloud;
> Thy wheel and thee we neither love nor hate.

You may know that you are masters of your fate by two unanswerable tests.

First, by what Dr. van Dyke has called the "judgment of condemnation." If you see a bully beat a little child you straightway condemn him for perpetrating a dastardly thing when he might have done a good one. You do not say that he is a helpless piece upon a checker-board of nights and days. You do not say that he is a victim of his circumstances. You do not say that from time impenetrable he was foreordained to do that thing. You condemn him because you know he could have done differently. There is a judgment of condemnation which will convince us that we are free.

And there is what Dr. van Dyke has called the "judgment of regret." We turn the yellowed pages of our memory, and we look upon this stain and that blot, and we regret, and we say: "Would that I had done differently!" We know that we could

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have done differently if we would. And if any plausible theory—and there are hundreds of them floating around in this present age,—should seek to make you think that you are not free, that you are not responsible, that you are not masters of your own fate, then build upon that simple fact of your own consciousness, and say:

"I feel and I know I am free!"

Of course I am not saying that the colors on the palette that you will be called upon to use will always be bright colors; the artist Millet painted his Angelus with nothing but dark colors. I am not saying that your life will always be set in pleasant places; Alfred Tennyson dipped his pen in tears and wrote his "In Memoriam." I do not say that bright fortune will always smile upon your onward way; but your Pilgrim forefathers, with no better stage setting than persecution and tempest and a barren shore, built for themselves an everlasting name. I do not say what the materials may be with which you will have to work,—they may be good or bad; but I do say that though for the materials—this material of heredity, this material of environment,—you are not responsible, you are directly responsible for the thing you build with the materials you have.

And the threads upon the loom at which you must work in this year 1921 are darker, perhaps, than the threads upon the loom of twenty years ago. This war that spelled the squandering of four hundred billion dollars and twenty million precious lives has bequeathed to us a legacy of vast and terrible problems, and with these problems you and all of us who live in this day must wrestle. I do not say that the threads upon the loom of your life will be as bright as they would have been if the war had never been fought. For those threads, the length of them and the color of them, God will not hold you to blame; but for the pattern that you weave with them God will hold you to account. You are free; you are masters of your own fate.

To every man there openeth a way,

And some men climb the high way,
  And some men grope below;
And in between on the misty flats
  The rest drift to and fro;

But to every man there openeth
  A high way and a low,
And every man decideth
  Which way his soul shall go.

That is the first thing that I have to say to you. You stand at a place of decision, and the decision is yours, your own making.

The second thing I have to say to you is this: the high way of life is your destiny. And the high way of life means two things: absolute integrity in the realm of private conduct, and unselfish devotion in the realm of public service. That high way is your destiny. It is yours for two reasons.

You Must.

It is yours because YOU MUST.

Immanuel Kant, who, I suppose, had as fine a set of brains as was ever given to a mortal to possess, once said that there were two things that amazed him,—the starry heavens above and the moral law within. And no less a thinker than Darwin once said that he agreed with those writers who declared that of all the attributes that divide human beings from beasts of the field, not the least is that attribute of conscience which, he said, utters itself in that word "ought," of such supreme significance. So you have two great thinkers agreeing that chief among the attributes that God has laid within us is the moral sense, the inward imperative, the word "ought," the word "must," that is written in our souls.

The compass of the mariner as he sails across the seas is guaranteed by the pole star. If the mariner should flout the stars, if he should say to the rising sun, "The east shall be my west," he would run foul of other craft, and very soon he would drift derelict. There is a word "ought" that God has set in the sky of your life which guarantees your compass, and which if heeded will guide you across any sea. You will let me say this, not to advise you, but as being the stern logic of life, as being the uncontrovertible argument of human experience: that if a man or a woman, a girl or a boy, flies in the face of that mighty word "ought," that life ends in inconsolable wreck. There is no debate about it. It is written through thousands of years of human history.

You May.

The second reason is a better one: the high way of life is your destiny because YOU MAY.

What I mean is that duty is not an irksome thing. Honor is not a cruel bondage or necessity. Integrity in the realm of private conduct, unselfish devotion in the realm of public service, these things are not yokes upon us; they are a joy, a high delight, a matchless privilege. The high way of life is yours because you may.

The conquering hearts of the world have never discovered duty to be irksome. They have always felt it to be joyous. I read awhile ago a very beautiful story of Robert Louis Stevenson which told how he discovered,—I think it was Graham Balfour,—living in an attic in a city on the Pacific Coast, and grievously sick. Balfour at that time was not famous as he later became. He was a hack writer for a miserable rag of a paper there on the Pacific seaboard. Stevenson, with that fine sensitiveness that always characterized him, immediately read the situation, and with wonderful tact he said to Graham Balfour:

"I know how it is with authors,—the money goes very quickly. If a little loan, as from one man of letters to another,"—just think of it! "One man of letters to another," Robert Louis Stevenson to a hack writer on a paper on the Pacific Coast! Oh, it was his duty to have helped, but it was his delight also, and he did it with exquisite courtesy!

When I was over in France an incident came beneath my own notice that was more than heroic. A soldier boy under anesthetic lost both his hands. At first they hoped that they would not have to amputate, but it later became necessary. The boy woke up with his arms swathed in bandages. He did not know just what was the measure of his injury, and he asked the nurse:

"What have they done to me? What is the damage?"

For a while she would not tell him. Then under the pressure of his questions she had to tell him that he had lost both his hands; and he with a bright smile on his face said jokingly:

"Oh, Nursie, I offered my life, and they only took my hands!"

Nothing irksome there, no bondage of necessity there! That was an adventure, that was a crusade that thrilled life with glory and with dignity. The high way of life is yours because you may.

Do you know that it is absolutely impossible to be happy without being good? Absolutely impossible! Abraham Lincoln was one of the best men in every sense of the word that this world has ever seen. They tell a story of him in Springfield, Illinois, that one day he was walking down the street with a little lad hanging on to either arm, and these two youngsters were fighting one another across Abraham Lincoln's body. A passerby asked him what the matter might be. Said Lincoln with a cheery smile, and not in the least concerned:

"Just what is the matter with the whole world: I have three nuts in my pocket, and each of them wants two."

Another story illustrative of the abounding good humor that was always his tells how one day he discovered a little girl four or five years of age crying in the fields on the bank of a river in Illinois called the Minnehaha. Lincoln picked her up and dried her tears as well as he could, then said with that rollicking laugh of his:

"This stream has no right to be called the Minnehaha. It ought to be called the Minneboohoo!"

That wellspring of pure, unadulterated joy only lives in the hearts of those who tread the high way. The other people have pleasure, but they have not joy. Oh, there is a world of difference between pleasure and joy! You can get pleasure for fifteen cents in a movie show, and perhaps it is worth the price; but you cannot obtain joy for any less cost than integrity and unselfishness. The high way of life is yours because you may.

America's Need.

My third word to you, and my last, is this: this amazing country in which we live needs above all things at this juncture just what I have called unequivocal integrity in private conduct and unselfish devotion in public service.

The wealth of America is almost unprecedented. The size of America is hardly realized even by those of us who live here. I used to live in a tight little island some thousands of miles across the sea, and I once met an American in the streets of London who declared that he was afraid to ride on an English railroad for fear the train should run over the edge. That is

about the size of things over there. The first journey that I took on these shores carried me from New York to Chicago, and six hours of the journey, from Buffalo to Detroit, were along the shores of one lake. They would call it a sea over there, but we call it a lake. The treasure of this land is even now hardly touched. The gold of America would make the pot of gold at the end of the rainbow look like a copper cent, and the grain of America would make the fabled granaries of Rome look like a cheap sack of flour. Enormously wealthy, we are enormously strong, with lakes like inland seas, and broad rivers that could carry the traffic of the world upon their waters, prairies that stretch to the far horizon, mountains that climb to heaven.

Yet we all feel that there is something mightily wrong with us at this moment. In the city of New York Mr. Untermyer's investigations have discovered a building trades' combine with labor leaders in collusion with the capitalists; and Mr. Untermyer in Buffalo revealed the fact that there was a similar combine in that populous and thriving city. The French and English governments have returned twenty million dollars' worth of broken contracts to the United States Chamber of Commerce, asking what may be done with them. What is wrong with us? The thing that we lack is plain righteousness in private conduct and unselfish devotion in public service. Is it not so?

This world of ours has wealth enough, in spite of all the war's loss, to solve its every problem. It has intelligence enough to solve its every problem. But the world has not got character enough, and the world looks to you for character.

How may you get it? I can best tell you how by relating to you a very interesting story of a scientific experiment that was made some years ago.

Scientists were then divided into two schools. There were those who believed that life is spontaneously self-generated, born out of nothing, born of itself; there were others who believed that life always comes by transmission; and they determined upon an experiment to decide which group was right. They took an infusion of air in a flask, heated it to a tremendous degree of heat, hermetically sealed it and laid it aside, and after a course of weeks opened it to discover if there were any signs of life within it. It had been so fearfully heated, they thought, that no life could withstand the heat. If after a course of weeks life were discovered there, that life must have given birth to itself. They discovered in the flask minute forms of life, and they said:

"No need of a Creator, no need of God!"

But the opposing school said to them: "Your experiment is not conclusive. It is weak in just one feature: that flask was not heated to a sufficient degree of fierce, invincible heat."

So they took another infusion of air, and they heated it and heated it and heated it, so that no form of life however hardy, however minute, could withstand those burning rays; hermetically sealed it, laid it aside; and after a course of weeks examined it, and there was no life there! And science now accepts the truth that life comes from some source of life, that life is transmitted.

Good character is life, and life can be derived only from some source of life. There you have the whole philosophy of prayer. Prayer is that attitude, that energy, whereby we lay hold upon some source of life and revive and rejuvenate our own spirit. And what a tragedy it is that in this very efficient world of ours we should have left out the one thing that really is efficient, the one thing that brings us into touch with the source of life! Character can only come to you as you wait upon God, the wellspring of all vitality; God who is made known to you, who came near to you in the flesh of his Son. America and the world are waiting for character, Christ-transmitted character.

So we have moved along by three easy steps. In the place of decision that you have reached you can choose your own way, you can make your own life. The high way of life is your destiny, because you inwardly feel you must, because joyously you may. America, the world, are waiting for integrity that cannot be bought, and for devotion that counts not itself; and integrity and devotion are gained from the hand and from the heart of the Saviour.

WHY PEOPLE LOVED JESUS.*

Rev. Carl Hopkins Elmore.

If I were to take a text this evening I think it would be the prayer of a little girl: "O God, make all the bad people good, and all the good people nice!"

There is a world of wisdom in that simple childish petition. We come nearer to the point of it perhaps when we face the question that Dr. Kelman raised on one occasion when he said:

"I wonder why it is that so many good people are deadly dull and uninteresting."

Why is it that the Christian life, which is the most fascinating, the most victorious, the most joyous, the most radiant thing in all the world when it is really lived, has been so lived before us that only here and there do we see one who makes our blood tingle to get at his secret?

And when we look back at the historic manifestations of Christianity we stand face to face with one long tragedy. There have been heroic men and women who lived strong-armed religion, men like those in the days of the Crusades, who followed Peter the Hermit as he rode through the towns of France crying, "Pin on the cross!"; men who bore lances across the deserts and the seas to vindicate the truth that lived within their breasts. We find that same thing reflected in our hearts as we sing, "Onward, Christian Soldiers!" We see it today in many noble souls upon the firing line of the kingdom of God. But so frequently these people who incarnate the strong arm of religion repel us as we draw near to them. There is a certain steely hardness about them which was never in Christianity in the heart of the first Christian.

Then there have been others who practised religion as a sort of self-denial; those to whom Goethe referred when he said, "Religion is renunciation"; men and women who have gone through life pounding their backs with the scourge, determined at any cost to save their own souls; people like Simeon Stylites, who lived a lifetime on the top of a pillar; or like Jerome, who watched the years glide by shut up in a cave with a skull in his hands, thinking the ringing in his own ears to be the trumpet of eternity challenging him. Such people are still found, stern, hatchet-faced, resolute people, living under the shadow of conscience, determined to do their duty at any cost, and yet how seldom do we find one among them who invites our confidence, or of whom we can say feelingly, "Of such is the kingdom of heaven"!

Then there are men who have been incarnations of faith, who had a religion of the brain, who hewed out truth for all generations, and framed creeds which held like anchors in days when belief was vacillating and weak. All honor to them! But no theologian ever won the love of the multitude. There are those again who lived a religion of tradition, easy going sort of people, who wanted the world kept just the way it was in their fathers' time, who never anywhere ventured anything in the name of religion, but were satisfied to go round and round a little routine, worshipping and praising and performing their religious duties, satisfied that this is the whole of the matter, and that it never can be any bigger and better than it is; men and women content with drudgery in the religious life, until they reflect it in their faces. There are such in the churches today. So seldom it is that a minister as he looks down into a congregation sees a face that really flashes with Christian love and hope and power! Dr. Kelman was right; there is something about the kind of goodness that many people live, that makes them deadly dull and uninteresting.

And I fancy some of you girls who have come here facing the large question of your life, and what you are going to do with it, have been hindered a bit by that very thing. You felt that if you were going to live the Christian life, you would have to renounce this or that enjoyment, to make existence a grim, unlovely sort of thing, to commit to memory a lot of creeds and constantly hold yourself to them, to become commonplace, and lose the charm and zest and joy of life, or you really could not be good the way other people were.

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So tonight I bring you a simple message upon the theme, "Why People Loved Jesus." Because love him they did. There never was a man who tramped this world of ours who was so much loved, in a small space, as he was. Whole towns and country-sides followed him. Whenever people looked into his face they felt that here was a man who was different, a man who instinctively drew forth their hearts, a man who made life beautiful, just as they saw it shining in his face.

Why was it?

For one thing, he invested goodness with charm.

There were thousands of good men in the day when Jesus lived, just as many proportionately perhaps as there are today. There were those who lived all their days inside the Temple just because they wanted to be in the atmosphere of prayer, people like Simeon and Anna, who made the Temple their home. There were men and women who fasted and wore sackcloth, pouring of their means into the Temple treasury, who made goodness, in the accepted sense of the word, the main business of their life. Yet as the poor, the hungry, the neglected, the sad and the afflicted, wandered by, they never caught a gleam in the faces of these people that attracted them, because their goodness lacked charm. But when Jesus came he took the goodness of the common folk and made it a radiant thing.

The reason of it, I fancy, in the life of Jesus was this: he trusted religion. He was not afraid to take it into the most incongruous places. People had an idea that if you had religion you must keep it in the Temple, that you must wear a certain kind of face, and you must never go into places where you might lose it. But when Jesus came he took religion into the strangest places. He mixed it with wedding parties, wanderings through the wheat fields, gatherings on the street corners, a dinner in the home of a Pharisee; and every such occasion was made brighter and more glorious and purer because Jesus brought religion into it. He did not fence it around and feel that the world was something that must be kept away from it, but he thought of religion as something that could be poured into any place, that would brighten it and enlarge it and beautify it. And so when people saw him coming, bringing the thing that they had always thought must be laid upon the altar, bringing it into children's games and family gatherings around the fireside, into walks along the familiar roads, and into the market place, to the mountain top, to sails on the lake, their hearts leapt up to meet it. He made it such a beautiful, simple thing, so mixed with all the other joys and beauties of life, and not the grim, forbidding matter that they had so often fancied it to be.

Then again, Jesus put the whole of himself into religion.

What a rare thing that is to do! We put our best clothes, and our solemn face, and our money, and a certain amount of work, a certain kind of work, into religion; it never occurs to us that everything that bubbles up within us has something to do with it. Jesus showed men how they could laugh and be good. When he came into the house of Simon the Pharisee we can see how the people in the street kept crowding closer and closer until they came in through the doors, and packed the windows, filling every bit of standing room, because of the charm of his table talk. To him it was just as much an act of religion to make the table a stimulating, uplifting place as the Temple; just as much an interest to him to attend a wedding feast and fill the hearts of men with happiness to the very brim, and lift them up to a higher, purer happiness, as it was to hold prayer meetings in an upper room.

How the world is longing for that today, for people who can take just what you girls have, that winsome charm and radiance and happiness, and so invest Christian life with it that people when they see it will cry out, "That is the sort of thing I want." You have prayed that you might be like mother or grandmother, so that you could be good, when after all what the world needs most is just your own laugh and your own smile, consecrated.

On one occasion a young minister who was face to face with this situation came to Mr. Beecher and said:

"Mr. Beecher, I am going to my first

parish, and I wish you would tell me what I must do, and what I must not do."

Mr. Beecher put his hand on his shoulder, and he said:

"My boy, fill your heart with the love of God, and then do anything in the wide world that you want to do."

That has always seemed to me the most beautiful definition of a wholesome, radiant, happy Christian life, to realize that all the honest instincts within are God-given, and that every one of them has a place in service.

The world needs today just the things that you, as girls, hold uppermost in your minds. You want to be popular, you want to be liked, you want to be loved, and those are just the things that you ought to capitalize in the Christian life, because people will be drawn by them. They will come out of the dark to warm their hearts by them, and you can do a work that many and many an earnest, intense person cannot do. You do not have to be unhappy, you do not have to be solemn, you do not have to walk; you can skip if you want to, you can laugh when you feel like it, you can put into Christianity everything that you bring to the tennis court. Religion will be all the better for it, and the world will be a brighter, warmer place because you will be doing what Jesus did. Just realize that the whole world is the field for religion, and put all that you have into your faith.

Then again, Jesus was loved by great multitudes of people because in every human approach he put emphasis upon appreciation.

There was Zaccheus. He had not heard anything for years but taunts,—"Thief! Grafter! Rascal! Rogue!" He had to sneak behind the crowd and climb up into a tree so that he could get a look at Jesus. But Jesus when he came by did not see the man's black record, and all the taunts that had been hurled at him, as a smirch upon his soul. No; he looked up and saw a hungry face, a man that wanted something better; and he said:

"Zaccheus, come down! I am going home to dinner with you."

When that woman came from the street into the house, and the Pharisees turned upon her, you remember what he said. He did not bring her record up for discussion, he did not say all the bad things he could truthfully have said. He only said: "Her sins, which are many, are forgiven, because she loved much." That was one thing she could do even in her degradation, she could love; and Jesus instinctively put his hand upon that. And the other woman at the well of Samaria, hardened, coarse, degraded,—a whole morning of his time he spent with her, because he saw a thirst for spiritual things. As we read the Gospels it is amazingly beautiful to find how in every approach to people he found something that he could appreciate.

Nothing makes people love us so much as our appreciation of them. We are all hungry for a recognition of the bit of good that we have, the bit of gold mingled with the dross. Yet how few of us take the trouble to find that in other people which we can appreciate.

It makes all the difference in the world to you and to me in our own lives, because we find what we are looking for, and then after we have found it, we have to live with it. If we discover the beam in our neighbor's eye, we live in an unlovely world, but every time we find something good in a person, every time we work our way into something to appreciate, we have made our world just that much lovelier. If we practise that for awhile we live among the loveliest people, all filled with good qualities. I think no small part of the joy of Jesus was that he always looked past the bad in folks to the good thing he could find, and he took that and built upon it and banked upon it, with the result that he lived in a world that was filled with a human goodness that others could not see.

It is almost a test of life. There comes a time in the late afternoon when the rays of the sun smite the world at a certain angle, and as you stand you see the old familiar scene suddenly transfigured. The trees and the grass on the hills become things of amethyst and lapis lazuli, the stagnant pool is transformed into a lake of silver; the cottage on the distant height is filled with windows of gold, and all the landscape is flooded with a glow. Yet you find that if you move a few feet this way, or a few feet that way, the glory fades. It

all lay in the point of the angle. And that is what I am trying to call to your attention now. You can live in a world that is filled with lovely people if only you bring yourself to stand at the point of the angle where Jesus did. You can be loved by people and followed by them if you only keep your life at this place, and see reflected from lives about you the good and the beautiful and the true.

Then again, Jesus was loved more than all other men because he had something to give.

In the last analysis the reason why so many people turn to this one or that one is because that person has something which they need. Hungry souls and tired hearts everywhere came to him, just as thirsty toilers go to a cool spring of water, because they found he had something which would answer their needs.

There was a power about him. A unique endowment? I am not going to raise that question tonight, but no man ever worked as strenuously as Jesus did to keep the power he possessed tinglingly alive in his veins. In the night, when the town was quiet and every twinkling light had been extinguished, when the disciples were sleeping, and the beasts in the fields were lying peacefully at slumber, Jesus could be found night after night off on the hill-top alone, holding open his heart with all the intensity he possessed to the great source of all power. And many a morning as the gray came, before the world was awake, he slipped quietly back into his place, ready for a day's work,—ready for the woman who would steal through the crowd and touch him with her finger, ready for the cry of Bartimeus, ready for the appeal of Nicodemus, charged with power for the thing that he had to do throughout the day.

I used to wonder, when I read of John Knox kneeling all night long in that little study of his in High Street, Edinburgh, what he found to say. I used to ask myself how Francis of Assisi could have spent all night long on his knees in a cold room, pounding his head against the side of his bed in prayer. I used to wonder what it was that David Brainerd meant when he came back after long hours in the woods, saying, "I am dissolved in sweat, and all my members are loose." But I think I know now what that means. These men were charging themselves with power from above.

You and I have come to think so often of prayer as a routine of words, and when we have said everything that we think of to say, we are through praying. But the real part of prayer is something that lies deeper than that, something that you can never put into words, something that you cannot catalogue in the forms of petitions. It is the lifting of one's soul to the great central dynamo of power in the Unseen, charging it with all the power and intensity and earnestness we can draw into it, that we may come back to the world to bring to the men and women who turn to us, that power which they themselves strangely lack.

In a shell crater during the last war, as our boys advanced they found four bodies of dead Germans. Three of these had the marks upon their faces of what war does to men; they had been turned into brutes. But there was one whose face shone like an angel's. They turned him over, attracted by the strange difference. When they did so they found tightly clutched in his hand the faded photograph of a woman. It was the silent influence of that woman that had kept this man what his mother wanted him to be. But she never knew.

So the great task that you can do, if you want to make people round you happier, if you want to be loved, is many times just the lifting of yourself up, the getting of a grip upon this silent, unseen power, that will go forth from you in radiance and in atmosphere, making your world a brighter and a happier place.

Then again, and finally, Jesus was so much loved by people because he loved them.

I stood a few years ago on the Mount of Olives, where he looked back upon a city that had cursed him and hated him, dogged him with spies, and was even then planning to hound him to death. And he had said with tears:

"How often would I have gathered you, and ye would not!"

He could not help loving people, and in consequence they lavished love upon him.

"Yes," you say, "it is very beautiful, but there are people in the world I just cannot

love. It is only now and then that I find people to whom my heart really goes out. How can you love everybody? How can you command love? Love is a thing that you either have or haven't."

After all, it is a simple thing. Maurice Hewlett says in one of his books, "Every man is worth shaking hands with for something." Everybody has something lovable about him if you can only find it. The trouble is that you and I do not get close enough to them to make the discovery.

"Why do you hate that man so?" a friend once asked Charles Lamb. "You don't know him."

"No," said Lamb, "if I did know him I could not hate him."

That is what you and I need to break down the barriers between class and class, between color and color, between race and race; just to touch shoulders with the unloved people around us. We will find in every instance what Jesus found. The biggest thing that you and I can do in the name of Christianity today is to fill it with a radiant, wholesome, sympathetic love for the people round about us.

You remember the story of Robert Louis Stevenson, how in the island of Samoa on one occasion a tribe of savages got into legal difficulty, and were taken into the court. It looked as though they would be involved in serious trouble, but Stevenson came to their aid, took their part, and pleaded their cause. After some days they were released, and went home rejoicing. Months passed. One day when Stevenson was sitting on the verandah at his home, he heard an excited clamor, and as he turned to see what it was, he observed a large number of savages with queer implements in their hands, filling the air with shouting. Rushing out he discovered that they were his old friends of the law court. They had learned that Stevenson's dearest wish in his last days was to have a great avenue opened from his home down to the ocean, so that he could lie there in his reclining chair in his weakness and watch the blue breakers roll in upon the sands. When they heard it they came, and they made the clearing. When they came to say goodbye they indignantly refused a penny of pay, and they named it as they were leaving, "The road of the loving heart."

That, girls, is the road which Christianity summons you to walk today; maybe not a strenuous life of activity, perhaps not a stern hunt for larger sacrifices, not a grim, unlovely following of duty, but just the road of the loving heart leading to the great, broad ocean of infinity.

This is the message I would leave with you tonight, that you do not have to be like Paul, or like John, or like anybody in the Bible. You do not have to be like your father or mother. You do not have to be like any Christian that you know. All you have to do is to take yourself, the person whom God made, with all your yearnings and instincts and desires, and consecrate them, and give yourself with all the charm and joy and happiness you possess into making this world a more glorious and happy place.

During the French Revolution there came a day when a Paris mob was gathered outside the Tuileries Palace. They ravened for the life of the king and the queen within. In the midst of this crowd, even more rabid than the rest of them, there was a young street girl who screamed her rage. When at last they burst into the palace she marched at the head of the procession up to the apartments of the queen. The mob charged from behind her. They pressed her through the doors, until she fell torn and bleeding at the feet of Marie Antoinette. When she recovered consciousness she found her head lying on the fair bosom of the queen, a tender arm about her, and a soft handkerchief wiping the blood from her forehead. Turning with a quick start she looked up into the queen's face, and then around at the crowd, and cried:

"Oh, I never dreamed she was like this! I never dreamed she was like this!"

That is your chance today, to reflect the Jesus whom people loved, who invested goodness with charm, who found something to like in everybody, who charged himself with power, who did not withhold himself from one needy heart. Then people in the dark, people filled with doubts, people disappointed in Christianity, will exclaim when they see your incarnation of him:

"Oh, I never dreamed that he was like this!"

SOME SUGGESTIONS ABOUT THE BIBLE.*

Miss Margaret Slattery.

Have you ever thought what mental effort has been put into the translation of the Bible? You may shrug your shoulders at missionaries who come home and seem old-fashioned, but I ask you to sit down this summer and translate the Gospel of Luke into any language you know,—French, German or Latin, the language in which you are most proficient. Will you get it done this summer, in two months? And you have a dictionary, while the missionary has none; you know the fundamental laws of the language, but the missionary has nothing. Yet they have translated the Bible, or parts of it, into 725 languages and dialects. Just think of the mental power that represents.

Never read it until you pray. I do not mean, say words. They are easy enough to say; anyone can say words. I mean to pray with the "I," the "I" which is ME after my body and everything I have is gone, the thing which is myself, which having been can never cease being.

You cannot think relativity: the theory even is beyond you. You have to make it concrete, and you must make God concrete in Jesus. That is what he did: he put himself into a language we could understand, put himself into words and warm loving deeds, put himself into a great heart, put himself into a lover of little children, put himself into One who never turned his back on need. Think God in Jesus, because you cannot think of him in any other way. You cannot think spirit; it is impossible for the human mind. Put the words you do not understand into Jesus, and let him translate and make real those words, so that you can think, and then speak.

And do not discuss the Bible lightly. All truth has been discovered by sacrifice. Oh, what men paid to find a way to cross the sea! Oh, what men have paid to heal diseased bodies! Will you pay to discover God?

There are signs in the sky that youth hungers and thirsts to know God, that it is on a venture to discover God. Share in the venture, and none of these little things will trouble you. Your work will be constructive: you will be a builder in the name of the Lord. You will translate this Book, lying in libraries, lying on a thousand pulpit desks, lying in girls' trunks and on the tables in boarding schools, you will put it where it will compel the world to be at peace, to feed hungry children, to clothe the naked, to heal the sick, to comfort the pain-ridden. Perhaps it will be in your day. God grant it, and make you splendid in the pursuit of it, and help you to discover as no other generation has been able to discover what he meant when he said, "Come to me!"

There will come a day when all the nations of the world have received this Book and poured their interpretations upon it, when the world will know what it fully means. Until then, hunger and thirst to know it! Until then, study it with its background! Revere it because of the great significance of its message, whose faintest shadow is not yet lighted by really intelligent interpretation.

GOD AND YOU.

One more word, the last I can say to you,—how shall I say it? Do not fritter your time away on the discussion of phrases that divide Christendom. Hear this Book say: "God and you." That is what it speaks of from Genesis to Revelation, God and man. Find out by searching its pages what message shall come to you, how you can find God, and let him find you; and keep always in mind the fact that this Book is of value to you and the world only as you translate it into life.

It is so easy to be a John the Baptist as far as the desert and camel's hair and locusts and wild honey go; but the devoted heart to speak from and the fiery words to speak are other things!—Phillips Brooks.

* Delivered at the Northfield Young Women's Conference, July 1921.

"I NEED THEE."*

Robert E. Speer.

Yesterday, over at Silver Bay, at the Men's Student Conference, a few of us were discussing what kind of messages it was that really were needed in conferences like that one and the many resembling it held all over our country. At last one of the men said,—and he spoke out of a long experience,—that what was really needed was the simplest and most religious thing that could be said. We all of us thought back over the conferences to which we had gone, and the words that came back to us out of the memory of those many, many gatherings of the past, and it was just as our friend had said: those words that were simplest and that were nearest to the deepest heart of things were the words that had lingered longest with us and most powerfully influenced our lives.

It has seemed to me that we could not find for our last evening any words that more perfectly meet those two conditions than the theme of that hymn that we have just been singing, "I Need Thee Every Hour."

We could not have any simpler words than those as we come to the end of life, and it is some very simple words we may be sure that we need then. At the beginning and the end of life we realize that. In between, the muddled thoughts may appeal to us, but first and last we want the thing just as simple as it can be. That is the way we begin. "Mother," we say, "I need you; I need you." And when the long years are done, that is what we are saying still: "Father, I need you; I need you."

I went into St. Mark's chapel a few weeks ago with Dr. Thayer, and we read over the lists of the names of the old St. Mark's boys who had taken their part in the war, and then the special list that contained the names of the old St. Mark's boys who had fallen. As my eye ran down the list it caught at once the familiar name of Edwin Austin Abbey, 2d, and there came back to me a bit of one of his letters to his mother, the last letter that he wrote to her before he fell in a regiment of another nation, under another flag, because he could not wait for his own nation to take its part. This is what he wrote:

"Remember, mother, that your strength is the mother strength, that sacrifices itself for the children and the weak. I am your child, but no longer a human child with the necessities of human children; and yet, mother, in the greatest way, the spiritual way, I need you more every day, and in that need you are always giving and helping me, and are always with me. Much love, dearest mother, to you and father, and thank you both for making me feel that I can do this with your blessing!"

What the boy felt at the beginning, just a sense of need and that there was love answering that need, is what life when its experience has been richest and deepest feels still.

Papers were found in General Armstrong's desk after he was gone, in which he said he did not want any public funeral, and he did not want any memorial service, and he did not desire any biography of him written. He had spent his life quietly serving God, and he did not want any noise over it now that it was done. Said he: "As one grows old he likes the simplest things best. The shorter a man's creed, the better. 'Simply to Thy Cross I Cling' is enough for me."

Yes, and it is enough for any man; and we cannot do better this last night than try to find the very simplest word that there is, "I Need Thee Every Hour."

It is good that it is put so short for us, because we are going out now to where temptation is very quick, and strikes with great suddenness; where the fires that are kindled blaze up very soon; and where if we are going to be adequate to meet the needs that come upon us we must have something that can shoot in between our soul's want and these sudden attacks that come upon us every day. "I Need Thee Every Hour" is short enough for each of us to remember when these times come.

* Delivered at the Northfield Young Women's Conference, July 1921.

It meets that other need that my friend was speaking about yesterday, of being a religious word. That is what we come to these conferences for. They are not gatherings to discuss social service. They are not ethical culture meetings. They are not summer schools for intellectual pursuits. We come here to go right to the very heart of things, to find what religion means, and what religion can bring into our lives.

I was speaking to preparatory school boys yesterday morning, and at the close they were asking questions. One boy asked, "Can you tell us what religion is?" I told him I did not think there was any better answer than James had given at the close of the first chapter of his epistle. "Pure religion and undefiled before God and the Father is this: that a man should visit the widows and the fatherless in their affliction, and keep himself unspotted from the world." There we have social service and purity, and back of them both is the great fountain from which they spring, life lived by the man before the face of God made known in Jesus Christ.

It is very well for us to give Christianity the social emphasis today. It has been too long a delay altogether during which Christianity has been shut into narrow confines and kept away from the great fields of actual human life in which also it is to do its work; and I know as well as anyone what prices we are going to have to pay the moment we begin to try to be true to Christianity in these larger obligations. But after all, that is not the first nor the last thing, and our social message will be just a new fad taking the place of old fads that have gone before it, that have had their day and then given way to something else, unless we draw our strength day by day from deep fountains, unless we live our lives before the face of God, unless hour by hour the principle that governs us is the principle of that hymn, "I need thee; I need thee!"

Somebody once asked General Forrest, the great Confederate cavalry leader, how he ever accomplished such amazing results, what his principles of tactics were by which he proceeded. Forrest laughed as he replied:

"I do not know anything about tactics. I would rather have five minutes of bulge than two whole weeks of tactics."

A great deal of our social programs today is just so much tactics, whereas what we need is behind them the unsealing of the great fountains of living power. Back in the ages that are gone it was the men who had their times of solitude with God, who saw alone in the presence of God the ideals for human character and human society, and who came out nerved by the strength of God for their hard tasks, who were the great social forces and originators of their day.

"I need thee!" That is a good deal better for us tonight than any theology or metaphysics or philosophy. That is putting the heart of the thing just as simply and truly as it can be put, "Lord Jesus Christ, I need thee!"

Do we? Is it true that I need Christ, and that Christ can supply my need? Or are those only my subjective illusions, my inner hallucinations, by which I just deceive myself; or is there validity here? Is my need a real need, and is Christ's power to answer that need a real and authentic power? Yes, I think it is.

Standard and Ideal.

I need thee, Lord Jesus Christ, to furnish me the indispensable standard and ideal for my life, to determine for me what I am going to allow and what I am not going to allow, the things that I shall strive for and the things that I shall strive against.

Every man and woman in the world needs that kind of a standard and ideal. We draw it out of our own failures, we draw it out of the level to which we let our lives down, we draw it out of our best aspirings, we draw it from the lives of our most trusted friends; but somewhere in the world every man or woman has to find the standard or ideal by which he or she is going to live a life.

I had two boyhood friends nearly forty years ago with whom I started in school at Andover. One came from the Pacific Coast, and one from the Middle West. The man from the Pacific Coast died long ago, and there is no reason why one cannot recall his name, George Houghtaling. He was from San Francisco, and he was the purest, most delicate, finest natured man I

have ever known. The other man came from one of our midwestern states. He had grown up in a stoical, pure, non-religious home. He came to Andover as clean, upstanding a boy as you could find, but with the religious capacities of his soul absolutely dormant and undeveloped. His life touched George Houghtaling's life at the beginning of our career in Phillips Academy. They went through Andover together, and then into Yale; and in the sophomore year at Yale Houghtaling died.

Not long afterwards I saw my other friend, and he said to me:

"You cannot know how different the world is to me now. You know what I was when I came to Andover. I found in George the ideal and standard that my heart had been waiting for. He became a sort of god to me. And now he is gone, and I do not know how I am going to get along without him."

Nobody can get along without what George Houghtaling was to him; and you need Jesus Christ to be that standard in your life never more than today, so that you can turn to him in the thousand and one questions that you are going to face these coming weeks, and say: "Christ, what do you think about this? Is that right? Shall I do this? Would you approve? I walk with you, and I ask you now, What do you say about this?" There isn't one of us in this hall that does not need thee, O Christ, to be just this in our lives!

Meeting Our Need.

In the second place, in our effort to achieve this ideal for ourselves, Jesus Christ can meet our want in being to us and doing for us what we never can be or do for ourselves, and what no friend, even the dearest ever, can be or do for us.

For there is just so much in each of us, so much of moral purpose, so much of moral capacity, and our great tasks lie beyond the reach of those purposes and those capacities; and it isn't theory that Christ can meet us there and satisfy that need. I will warrant there are scores here tonight who could stand up and bear unanswerable witness to the reality of the help that Christ has brought to them to be what they never had been able to be alone, and to do what in their own strength they never had been able to do.

You know those books of Harold Begbie that draw out the evidence at one extreme, "Twice-Born Men,"—which appeared in England in its first edition under the far better title of "Broken Earthenware,"—and the other book that followed, "Souls in Action," which are nothing but authentic pictures of the way in which Christ went down to the garbage heap where men had been flung by society, with their wills empty, their characters decayed, and laid hold on them, and took them up, and made them over again, and sent the tides of his own pure strength beating afresh through their dried out wills. It is no mere theory that Christ can do that. And what Christ can do at that extreme he can do all along the line, even in our respectable lives, far harder for him still, as they were harder for him when he was here, than the decayed and cast-out lives; even into our respectable lives Christ can come and do the work that needs to be done to lift them beyond the level that we can lift them to, into the ideal that we see in him. Christ can do that for our need tonight.

Spiritual Resources from Without.

And, my friends, in yet a third and deeper way I need Christ, and I know that Christ meets my need,—in bringing into our lives the positive and elastic spiritual resources from without to conquer in us foes that we are unequal to conquer ourselves, to give us guidance that we have been unable to discover in our own light, to do in us his own redeeming, creative, supernatural work.

How there come back to my memory, long before this hall ever stood here, those first talks in Stone Hall that Professor Drummond made to us in 1887, when he came over on his first visit among our American colleges! He came fresh from meetings in the little Glorietta Theatre in Edinburgh, where his message seemed as a new word to the hundreds and thousands of Scotch university students that hung upon it; and he told us how those men had seemed to themselves and seemed to him to be men with their backs against the wall. They had spent every last bit of moral energy, and they were beaten, and there

they stood just waiting what they knew to be the sure finishing touch at the end. And he brought them a new word of power from without, that isn't merely the memory of a good man dead, that isn't merely the recalling to ourselves noble lessons taught by a vanished teacher of long ago, but that was the living word of a Person, a supernatural Person and Power, who met them in their temptations.

I need thee every hour;
Stay thou near by;
Temptations lose their power
When thou art nigh!

Some of you remember that story of O. Henry, of the poor shop girl in New York who was being hounded, and who hardly knew she was being hounded, though the vague sense of danger hung over her every day. Piggy the Jackal, one of these men for whom hell is too good a destiny, was seeing how attractive he could make life to her for a few days, that he might make it misery to her forever after. Every night she came home to her poor little ill-furnished, lonely room, not knowing how near the edge of peril she was, and every night something steadied her—there is something pitiful about the thought of it,—Kitchener's picture standing on her dressing table, his noble face looking on hers. She looked on it, and was strong again; only she was not sure how long Kitchener's picture would hold her steadfast and true. But there is a picture that this conference has failed if it has not made vivid to each one of us, a face that is going with us from this hall tonight, a face that will be with us when we wake in the morning, and that will be watching over us all through the dark; and just so surely as we know that Christ is nigh will we know that no temptation can have power or victory over us.

And it is not only in these personal ways that you and I are going to need Christ as we go out to face our personal temptations. More than ever in our time there are social battles to be waged in which Christ must be near, showing us what is right and what is wrong, and making us strong in the hour of struggle. Mr. Michener read this morning to the men from the colleges and universities over at Silver Bay a letter which the Women's College Conference had left to be read to the men. They had held a meeting there of the representatives of the self-government associations of twenty-four of the leading women's colleges and schools in the East, and those girls had considered together some of the real questions that they were having to face. Those questions had grown out of experiences this last year, especially in two of the women's colleges, where college men had come drunk to college dances, and where the girls had been subjected to absolutely unspeakable and intolerable indignities; and these girls in the college conference had met to talk all that over, and to see whether something could not be done to use their influence, and the influence of the Christian men who were coming to the conference just after theirs, to stop that kind of thing in our colleges and universities. God knows I could tell you stories tonight,—you could tell them yourselves,—of things that have happened this last year that bring home clearly enough to us the temptations that have got to be faced and the warfare that has got to be waged if Christ's ideal is to dominate our social life now.

We have laws in this country against the liquor traffic and against the use of liquor, yet there are thousands of men and women breaking those laws and deeming themselves respectable citizens, and who have laid up the material, because they had money enough to do it, to enable them to continue to break those laws for years and years to come, while they put forth all the influence they have to punish other law-breakers outside their social grade. We are going out into a time where the ideals of Christ must be let in on our social relationships and pleasures and practices as well as in upon our personal lives, where we are going to need him, and where only Christ, as clean and strong and pure as he is, can meet our need.

A New Life.

Yes, and I will put it more boldly even than this, our need of Christ and Christ's power to meet our need: what you and I need is to have our old kind of life transcended altogether.

The Christian life is not mere moral aspiration. The Christian life is not the response to a higher ethical appeal that

leads us to resolve to be the best men and women that we can. God pity us if that is all there is to the Christian life! The Christian life is the offer to men and women of a power outside the whole level of our common experience. It is the offer of Christ to come in and do in our hearts just the same wonderful thing that was done in our bodies when out of nothing we were born. There is nothing more wonderful than that which Christ proposes now to do in each one of us. One hears men and women oftentimes speaking pityingly of Christianity because on the very threshold of it it confronts us with great miraculous mysteries that the theologians speak of as conversion and regeneration. But, my friends, there isn't anything truer to nature and to life than that! Where is the great struggle of life? Not at the end, not in its maturity. We never suffer as much again as we suffer at the beginning. Never again will we make any effort in our lives commensurate or comparable with the effort that we made as little children when we first tried to talk and when we first tried to walk. If men and women would try to stand upright in the moral image of Christ with the same energy and sacrifice with which as little children they first tried to stand on their feet, there would be tens of thousands of more heroic and courageous moral characters than we have ever seen or ever shall see. What Christ offers to us is to break right through all the petty, naturalistic walls that surround us, and to set us free to live his own high and delivered and empowered life.

I need thee, O Christ! I know it better now than I knew it thirty-four years ago, the first time I came to Northfield; more than I knew it when I first got up, a schoolboy, to say that I wanted Christ to be the Master and Lord of my life. I know it better now. I need thee every hour.

(Concluded next month.)

THE DIVINE EVANGELIST: A PLEA FOR A NEW EVANGELISM.

Rev. Albert D. Belden.

There is no more sad or serious aspect of modern religious life than the divorce between the great mass of the people and the churches of Christ. The problem as to how to reach the masses has been before us now for over a generation, and does not seem much nearer solution. We might learn much if we would return to a study of Jesus and his methods.

The first thing such a return would do would be to place upon every Christian disciple the grave responsibility of evangelism. It would be impossible to escape the conviction that Jesus expects his disciples to concern themselves in life chiefly with the making of other disciples.

His own passion for individuals is patent to every reader of the Gospels. Is he sitting weary by the wayside well? He nevertheless has leisure and energy to devote attention to the soul of the Samaritan woman. In doing so he declares he has "meat to eat ye know not of." Does Nicodemus seek him by night? Jesus has leisure and to spare to argue with a solitary soul. On the Jericho road though surrounded by the crowd he has eyes and thought mainly for Zacchæus. So one might go on instancing his interest in individuals,—his first disciples, the woman with the issue of blood, the little group at Bethany, each one of which Jesus has evidently carefully studied, the Syrophenician woman, and who can tell how many more beside? Jesus did not rely upon great preachings, upon public demonstrations; he simply reached out to humanity nearest him, whether individual or group or crowd,—but always he was at his work of winning souls to his Father.

Here is a test of likeness to Christ indeed for our modern church membership. It is a fair thing to claim that if one could form a register of all the relatives, business colleagues, friends and acquaintances of all our church members of every denomination one would have a very fair directory of an average town. But if that

is so, then the church has evidently lost its power of evangelism. It is in touch with the masses only on the low level of worldly life and thought. The myriad points of contact over which should leap the burning thrill of divine magnetism are not alive. In the day when the disciples of Christ share his evangelic passion the church will have reached the masses indeed, and the masses will not then be long in reaching the churches.

It is possible to mark certain outstanding features of the evangelism of our Lord.

The Infinite Value of the Soul.

This most important characteristic is central to his gospel. Jesus saw in each separate soul an absolute value. He knew the infinite worth in his Father's sight of every one of his human children. This was the reason he put forward again and again for his own interest in men. "There is joy in the presence of the angels of God over one sinner that repenteth."

One grand result of this estimate of the soul was that Jesus never approached men and women with any other motive than his deep and passionate love and respect for them. His evangelism was entirely free of the taints of professionalism and ulterior motive. We know too well the evangelism that collects and counts souls as the Indian brave used to collect and count scalps. "So many conversions this week, this year!" It is this taint of ulterior purpose that has rightly caused a revulsion of feeling against such evangelism in both the church and the world.

The writer remembers a first interview with one who afterwards became a close friend, who greeted him thus:

"I suppose you want to do me good. Well, I don't want to be done good to!"

One understands the fierce resentment behind those words of a soul that thinks itself sought for some other reason than its own intrinsic worth and dignity. Any suggestion of patronage on the part of the saved is fatal to their evangelism.

It is not good enough to seek souls in order to build up a church, or to increase one's own renown as a soul-winner, or to satisfy one's own sense of Christian duty. Only to the atmosphere of real genuine personal appreciation and love will souls respond. And they are right. Jesus loved the human soul in every individual well enough to die for it. His followers must learn the same pure passion before they can exert the same attraction.

Up a Tree.

The story of Zacchæus illustrates powerfully a further fundamental characteristic of our Lord's method, namely, his absolute faith in the power of every soul to respond.

No subject for evangelism could have been more unpromising than this tax-gatherer. He was just the type we all agree in these days to be hopeless. He was a profiteer. Yet with what perfect confidence in the better Zacchæus did Jesus approach him! Jesus knew that this man, like every other unsaved soul, was morally "up a tree." Zacchæus' inner life was, to use our modern term, a cruel dichotomy. A false and hated self posed before men as the extortioner and the grinder of the faces of the poor. In the deepest dungeon of the soul there lay an imprisoned and tortured Zacchæus, whose protests ever and anon reverberated most uncomfortably through his house of life. That better self is every soul's possession. There is a "light that lighteth every man coming into the world." Do we believe that of one another? Do we believe it of the persons we meet in business or in social life? Do we realize it of our office companion, our fellow clerk, or those in our home? Could we but see beneath all their surface objections to religion, beneath their indifference or antagonism, we should undoubtedly find each soul "up a tree." That quaint colloquialism indicates the deep embarrassment and perplexity which besets every unsaved soul, however blatant may be its outward parade and swagger.

Every soul estranged from God carries deep within itself a conscience which speaks in the evangelist's behalf.

It is literally amazing what revelations of inward spiritual disturbance and pathetic moral wistfulness will break forth from a soul which is met by another's strong belief in this buried better self. Often it is not necessary for the would-be evangelist to say a word, or in any sense to force the situation. Simply to have faith in others

which Jesus so tenaciously held supplies power enough to draw forth these deep confidences. If only all Christian people would set silent spiritual siege to the souls about them with such a holy faith in their redeemability! Would not the atmosphere of all their intercourse be irresistibly charged with the evangel of Jesus?

Adventurous Attack.

Notice also the delightful and frank boldness of Jesus in his attack upon Zacchæus.

There is great humor in the story when closely studied. Driven by the deep hidden wistfulness of his soul to seek Jesus, Zacchæus fails in his attempt to get through the crowd, because of his lack of stature. It is hardly likely the people would make way for such as he. But he is a man of resource, and he remembers the sycamore tree. He hurries on ahead of the crowd till he turns the bend in the road. I'm sure there was a bend in the road just there, otherwise Zacchæus would never have had pluck enough to climb that tree. It would indeed have been funny to see this little rich man casting his eastern dignity to the winds and climbing that tree. At last, snugly hidden among the leaves, he feels secure from observation and is ready to enjoy a full view of Jesus.

Along the road comes the Saviour with the crowd, and stops beneath the tree. Then, O consternation! Jesus looks up at the sycamore, and calls: "Zacchæus, come down!" Fancy giving the whole case away like that!

Yet if Jesus had said and done nothing but that it might have been tragic too, for Zacchæus might have resented being made the butt of the crowd's laughter. Jesus, however, was never lacking in tact, and to his humorous exposure of Zacchæus he adds the high compliment from a rabbi of inviting himself to the extortioner's house. By that simple turn of the situation Jesus found his way right into the heart of Zacchæus. That was all he cared for. Convention, the opinion of the crowd, his own reputation, these mattered nothing beside his concern for this struggling soul. There was nothing of cheap self-preservation about this divine evangelist. Tact and boldness, an understanding of human nature and courageous frankness, a true psychology and a power of adventurous attack, there is the ideal combination for the soul-winner.

Cannot the modern disciple of Jesus learn of him these things? "He that is wise winneth souls." The church today is woefully lacking in this power of attack, and the reason is not far to seek. She is too sensitive—which means that her members are too sensitive,—to the conventions of mere respectability, to the traditions and opinions of public society. Where there is fear of men passion can hardly thrive, and so the modern church is singularly lacking in passion for the one purpose for which her Lord called her into being. The Son of man came to seek and to save the lost. His church today seems to spend most of her strength in coddling the saints.

Values of Conversion.

Yet it would require very few triumphs of a real Christian evangelism for the unique joy of it to kindle a blaze of enthusiasm.

If we dwelt with the mind of Jesus in this matter he would remind us of the inestimable value of converting a soul genuinely to God. The evangelism of Jesus in the case of Zacchæus had far-reaching results.

Think of its social value. Many a home sunk in undeserved poverty received fourfold from Zacchæus for its cruel loss. Think of its home value. I don't know whether Zacchæus was married or not, but if so I can imagine his wife singing perpetual hallelujahs to the name of Jesus for restoring the soul of her husband. Ah, the home value of that new life which comes to men in Christ! Think of the individual value. How much happier a companion Zacchæus was henceforth for himself.

If we could once truly envisage these values of conversion we should esteem it the supreme privilege of our life here on earth to be able to befriend other souls in the behalf of Christ, to speak a word here and there for him, to turn men from darkness to light. We should not rest till we had essayed the new evangelism to which Christ calls his disciples in these critical yet opportune days.

D. L. Moody Year Book.

This book, compiled after Mr. Moody's death with the sympathy and supervision of Mrs. D. L. Moody, contains the cream of D. L. Moody's sermons. There is a text of Scripture and a paragraph appropriate to it for every day.

If a person wants to get in one volume a comprehensive idea of Mr. Moody's spoken ministry,—the doctrines he believed and preached, many illustrations that he used, and many of those homely, illuminating epigrams which stuck in people's minds and hearts,—he can get it in this book.

The volume was originally published by F. H. Revell Co., at one dollar, but has now been acquired by the Northfield interests to serve as a souvenir or memorial volume. The present edition is being sold out for 60 cents postpaid. It makes a fine present at any time, but especially at Christmas or New Year. Orders should be sent to the Bookstore, East Northfield, Mass.

God's Purposes.

Within these narrow points of time, the rocking cradle and the deep tomb, there is not scope enough to reconcile all the divine purposes and actions and mysteries; we need more field, an ampler horizon. We shall get it by-and-by, and then we shall know how God has been dealing with us in forcing rivers out of our eyes and in making our heads a burning pain. O child of God, much praying man, wearied almost with crying at heaven's gate, proceed, persevere! The sigh of thy weakness shall be mightier far than the thunder of thy strength. While there is one dying ray of light in the sky, hold on!—Joseph Parker.

Free literature on Christian education will be furnished to pastors, teachers and others who wish it for use in connection with the observance of the day of prayer for public schools, Sunday, September 11th, or other convenient day. This literature includes the September educational number of the "Christian Statesman," the report of a World Commission on public education, and pamphlets on the Bible in the public schools and on kindred subjects. Send request by card or letter to the National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

Editor's Correspondence.

Dear Mr. Moody,

The Record of Christian Work, which has been coming to me for years, has failed to come for several months. As I have received your good magazine for so long, I presume I have had my share; but I miss it more than I can say. I wish I had the money to subscribe for it, but our growing family and the high prices make it impossible.

If your fund will permit your sending it to me I shall appreciate it.—From Korea.

We have added this missionary's name to our Gift Subscription list, and look to interested friends to help with the necessary funds as God lays this ministry upon their hearts and pocketbooks. We would like to be able to say that we never refuse a worthy request.

We are indebted to Rev. Frank Wayland Pattison, pastor of the Congregational Church at East Northfield, for the following letter to him from a friend in the Canadian Baptist Mission in India:

Just a few lines to thank you and Mrs. Pattison for remembering us at Christmas with another Northfield Calendar, which for so many years has been a continual reminder of your thoughtfulness and of the Northfield spirit. I feel increasingly from my own experiences at Northfield and from my perusal of the Record of Christian Work that Northfield stands for the very best in American Christianity, which is threatened on the one hand by a narrowing literalism and on the other by a heartless liberalism. For some years I have (as it were) taken my cue in religion from Northfield.

With our best wishes for your ministry at this centre of religious inspiration, I remain, as ever,

Your friend,
G. P. B.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

15354..$ 1 00	15356..$ 10 00	15362..$10 00
15355.. 2 00	15360.. 130 17	

Receipts, June 15 to July 15.

Near East Relief.

15357..$17 85	15359..$ 5 00	15361..$96 63

Labrador (Dr. Grenfell's Work).

15358 .....$37 50

India (Sam Higginbottom).

15358 .....$37 50

September 17, 1787, was the date of the signing of the constitution of the United States.

OUR BOOK TABLE.

Christian Unity: Its Principles and Possibilities, by the Committee on the War and the Religious Outlook. Association Press, New York. 386 pages. $2.85.

A committee of twenty-nine leading clergymen and professors united in the authorship of this volume, which is one of a series of studies made by the committee appointed by the Federal Council of the Churches of Christ in America. These were inspired by a feeling that the war laid upon the churches the duty of the most thorough self-examination. The names of those mainly responsible for the various parts of the report are set beneath the titles of the chapters, yet these chapters are not solely views of single individuals, as each manuscript was submitted to the whole committee for discussion, criticism, and suggestion. Thus the volume is a collective study, and not merely a symposium.

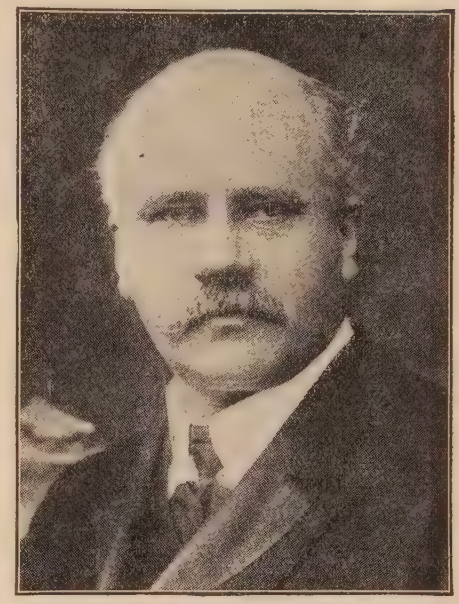
The introduction giving the purpose and occasion for the report, as well as the meaning of terms, is from the pen of Prof. William Adams Brown. The present situation, the historical background, and the future are considered in turn in the three parts which make up the volume.

"The War and Christian Unity" and "The Present Situation as a Whole" are the work of Mr. Robert Speer. "The Present Situation as to Unity" in each of seven leading denominations is from the hands of men well qualified for such a study, as each is a leader in the denomination considered.

The appendix cites movements toward union in other countries than the United States. Here also happily we find the plan of the American Council on Organic Union, and also the Lambeth Appeal. These plans formulated in 1920 are practical evidences of attempts at union now being made. Dr. William P. Merrill reports the Geneva Conference of 1920, and the book closes with a selected bibliography, showing a considerable list of studies of present movements toward Christian unity.—T. C.

For Workers.

In His Steps Today, by Charles M. Sheldon. F. H. Revell Co., New York. 192 pages. $1.25 net.



Rev. Charles M. Sheldon, D. D.

By a bold device Dr. Sheldon has the leading vexatious questions of the day discussed in the presence of our Lord. The miner, the operator and the general public thrash over the squabbles in the coalfields. The farmer, his wife and children, and the consumer, discuss the problem of the farm. And so with politics, the church, the press, the drama, education, the railroad world, the home, and international affairs. Each party to each dialogue presents his viewpoint, and Jesus tells the principles and character that should prevail. Indeed, Jesus' principles are summarized at the beginning of each chapter too.

The book therefore gives Dr. Sheldon's conceptions of the application of the practice and teachings of our Lord to the disturbing problems of everyday life. It is stated that different chapters have been presented by young people's societies with impressive results, in which case the words attributed to our Lord are spoken from behind a screen.

Meaning of Service (The), by Harry Emerson Fosdick. Association Press, New York. 225 pages.

It seems gratuitous to commend a book by Dr. Fosdick, unquestionably one of the greatest inspirational preachers and writers belonging to American Christendom. He never seems to miss the mark.

This volume follows the style of "The Meaning of Prayer" and "The Meaning of Faith," being arranged in daily portions for twelve weeks upon a dozen aspects of

service. Each portion consists of comments by the author, a Scripture passage, and a prayer from ancient or modern sources, the whole occupying about a page. This makes rather choppy comments, but at the end of each week is an article of five or more pages upon the subject of the week.

There are Scripture selections from only eight Old Testament books (Ruth, Ecclesiastes, Isaiah, Jeremiah, Ezekiel, Hosea, Amos and Micah), and—strange to say!—not a single quotation from Acts, the record of apostolic service.

Men and Methods that Win in the Foreign Fields, by J. R. Saunders. F. H. Revell Co., New York. 121 pages. $1.

Missionaries' experience is the best teacher for future missionaries' training: therefore this book, to show how the future missionary may best be prepared to obtain the greatest results in his life work. How to keep physically fit, the necessity for the best intellectual equipment, the spiritual requirements underlying all else, occupy the first three chapters. Not the least important among the requirements is a sense of humor. The dangers to be avoided in making the difficult adjustment to the new environment are outlined, while coöperation with other missionaries receives due attention. Methods opportune for present emphasis, the present call and who should go, the church's duty to her world men, are the concluding chapters.

While the title of the book would lead one to think it had reference to all missionary fields, yet the treatment is entirely from the point of view of China, as the author is a missionary in Canton. Many good quotations are culled from missionary authorities.—N. C. W.

New Way to Solve Old Problems (A), by Frank E. Duddy. Chas. Scribner's Sons, New York. 50 cents. 50 pages.

Primarily this book is an account of a six months' use by the First Congregational Church of Toledo, Ohio, of a graded system of lessons published by Scribner's.

A start was made at the point that the traditional Sunday school is an effete institution. Changes based upon psychological grounds were thought out and adopted, including a director of religious education and paid teachers for the grades, two-hour sessions (10 to 12 a.m.), etc. Results have included the interest and larger attendance of parents at the regular church service, and increased interest and Bible knowledge and better discipline on the part of the scholars.

It is good to learn of the success of such plans, but it must be remembered that they are out of the question for any but churches with large constituencies and adequate facilities. The Sunday school effete? Nonsense! The Sunday school will learn its lessons and be doing business at the old stand long after the reformers have quit. It is a question of hired or consecrated and intelligent personality. The same persons who can make a success of the above scheme would make a success in a rural school if they would show the same interest and zeal.

Realizing Religion, by Samuel M. Shoemaker. Association Press, New York. 96 pages. 65 and 90 cents.

This book is pure gold.

The outline was afforded by a spiritual friendship between the author and a very modern person,—advanced, forward-looking, honest, holding the best of worldly notions as to religion,—whose self-assurance melted through growing spiritual aspiration into a feeling of conscious need and a deepening sense of sin in God's sight, then hunger for rebirth and the actual discovery of Jesus Christ in a genuine conversion, followed by a desire to keep his experience alive.

The matter is presented in seven chapters, in untheological language but unfolding the old steps in gospel truth. The style is clear and readable. The author has read widely, and quotes frequently from William James, Dr. Samuel McComb, and many others. Best of all, he knows by personal experience what he writes about so well. Two most helpful chapters are entitled "The Way Jesus Christ Helps" and "Driving Power for the New Life."

We know of no recent book more useful for placing in the hands of a young person who would pay no attention to ordinary sermonic material.

Week-Day Church-School (The), by Henry Frederick Cope. George H. Doran Co., New York. 191 pages. $2 net.

Those who approve and those who object to the Gary system will find in this little volume food for thought. It is a careful bit of work done by an expert, setting forth the alarming situation and the lack of religious instruction for children. The Roman Catholics have always prided themselves that in the instruction of their children lies the secret of their power, and yet this book shows the Catholics are not much better than the others in this respect. In the city of Chicago, which may be considered fairly typical of large cities, four-fifths of the children—whether Protestant, Catholic or Hebrew,—were without religious instruction.

Dr. Cope gives plans and programs and suggestions that make good the claim, in his introduction, that this is simply "a book of information," but all such systems and suggestions are worthless without human personality. If he could tell us how to enlist the busy men in the churches who are capable enough to carry out the program,

he would do us the greatest service yet. The rails may be all laid, and the rolling stock may be all purchased, but unless the steam has reached high enough pressure in the boiler of the locomotive, everything else rusts.—H. P.

Two Notable Days.

Coming Day (The), by Ford C. Ottman. Sunday School Times Co., Philadelphia. 79 pages. 75 and 90 cents.

Ten brief chapters, which can be read easily in a couple of hours, outline the views of prophecy and the second coming of our Lord commonly held by premillenarians. A "Summary" enumerates some 36 incidents with their Scripture references, from "The Translation of the Church from Earth to Heaven" to "The Paradise of God," and including "The Coming of Elijah," "The League of Nations" and "The Invasion from Russia."

The writer pungently deals with those signs of his coming he conceives to be now manifest, such as, imposing movements toward church union, impressive financial mergers, great protective unions, exultation in evolution from less developed primates by men who have given up God and the Bible, evolution up to the superman, who despite his lofty pretensions is detected and shown to be the man of sin.

The volume claims to be merely a primer to a large and fruitful study of the Word of God.—T. C.

Day of the Cross (The), by W. M. Clow. George H. Doran Co., New York. 383 pages. $1.75 net.

Surely this author must be one of the mighty men of the Scottish pulpit!

This is a fifth edition, and includes five new sermons, twenty-six in all, on the men and women and some of the notable events of the crucifixion day. Twelve personalities are characterized in a most original and helpful way in these sermons. To the author Christ is the redeemer and lord, supreme and inevitable. It is not a matter of argument, but of experience and revelation, tried and tested in the fight of faith as a Christian.

What is more refreshing, what is more needed today, than the words of the evangel from a man who has entered the secret place, and who can lead others into the very presence of God? It is a delight to read these simple, Scriptural, soul-stirring sermons.—T. C.

Various Themes.

Arabian Prophet (The): A Life of Mohammed from Chinese and Arabic Sources, translated by Isaac Mason. F. H. Revell Co., New York. 313 pages. $2 net.

A translation into English of a Chinese life of Mohammed. Many of the prophet's teachings have been trimmed by Chinese Moslem theologians to harmonize better with the loftier ethical teachings of Confucius.

The book is illustrated with photographs of Moslem shrines and mosques in China.—F. L. D.

Case of Korea (The), by Henry Chung. F. H. Revell Co., New York. 367 pages, illustrated. $3.

The reader must acknowledge that Dr. Chung has stated the case of Korea in as dispassionate a manner as his data permitted. Korea is a misgoverned and martyred nation. That American citizens could undergo such persecutions at the hands of the Japanese rulers of Korea without redress is hard to believe.

The case of the Koreans cannot be dismissed by Americans with a shrug of irresponsibility and a gesture of weariness at horrors oft told. Korea and Armenia must be treated right.—F. L. D.

Friday's Footprints, by Margaret T. Applegarth. Judson Press, Philadelphia. 332 pages, illustrated. $1.50.

A collection of missionary stories for children. The stories tell very vividly as well as interestingly of the work of the Lord Jesus in Africa, India, Burma, Assam, China, Japan, the Philippines, and America.

I read them to my four oldest children, aged eleven, nine, seven and five years. The first story, "Friday's Footprints," pleased them greatly. So did "The Shoe Button Goblins." Then they all wanted more stories, until all the thirty-nine chapters had been read. The two older boys would read them over to themselves and to the little girls, and they are constantly asking to have them reread.

Miss Applegarth has an artistic touch in her stories that makes them highly enjoyable to older readers. In literary merit some of them rank with the children's stories of Kipling and Sara Cone Bryant.—H. E. W.

Island of Faith (The), by Margaret Sangster. F. H. Revell Co., New York. 175 pages. $1.25.

The title and the name of the author of this new book lead the reader to expect to find within its pages some poem or story of spiritual helpfulness from the pen of one who for many years gave stimulus to the Christian faith and Christian life of the large number who learned to look to her for inspiration. Mrs. Sangster, however, closed her useful life in 1912, and the present writer is her granddaughter.

She has indeed a goodly heritage. Short stories and poems have already been published under her name, but "The Island of Faith" is her first long story.

Miss Sangster writes out of her own

experience in the settlement work of the Lower East Side of the city of New York. Her motive is the illustration of the transforming influence of genuine friendship with the Christian spirit upon the sordid and even the wicked lives of the tenements of that teeming neighborhood. The tale is a stirring one, with the accompaniment of romance. It might not be safe for an impulsive young girl, inexperienced in settlement service, to follow the example of the heroine in all particulars, or to expect in so short a period to transform so many lives and to win so devoted a lover in place of a "Dear Enemy." The spirit of the narrative is excellent, and it is entertainingly written.—L. M. N.

Paul's Companions, Volume II, by David James Burrell. American Tract Society, New York. 196 pages. $1.25; $3.25 for set of three volumes.

Fifteen chapters, each devoted to an exposition of and running commentary upon the Scriptures telling of as many of Paul's companions. Lucid, meaningful pen pictures, with modern applications.

Bible Editions.

Holy Bible. $5.35.

New Testament and Psalms. $3.65. Oxford University Press, New York.

Beautiful editions, India paper, flexible leather binding, red under gold edges. The black-faced type is larger and more legible than one would anticipate from the size, 3 by 4½ inches, suitable for pocket or handbag.

Holy Bible. Oxford University Press, New York. $2.

A freak edition of the whole Bible, with several illustrations, size 1¼ by 1¾ inches, and ½ inch thick. The reviewer can hardly read the type with the aid of a magnifying glass supplied with every copy.

The New Testament: A New Translation, by James Moffatt. George H. Doran Co., New York. 340 pages, size 5 by 3½ inches. $1.50 to $4.

Put before the public with the simple statement on the title page, "A new translation," this book is more than that; for its meaning is often affected by its manner of presentation. The text is paragraphed more than the revised versions, but not as fully as a novel. Indentations and other editorial devices display the text in different ways. Occasional footnotes have to do with variant readings in the originals, rearrangements of the text, and rarely with exposition. Quotations from the Old Testament are in italic. The punctuation is sometimes different from the authorized and revised versions, as for instance in 1 Corinthians 10. 23:

"'All things are lawful'? Yes, but not all are good for us. 'All things are lawful'? Yes, but not all are edifying."

However, it is the translation itself that matters most, and here the Bible student will have a continuous feast. Dr. Moffatt is a recognized expert in the Greek vernacular of the first century, and he also knows how to use the English vernacular.

We always like to test such new translations by familiar texts, to see whether they improve or belittle them. Here, as a specimen, is Dr. Moffatt's rendering of John 3. 16:

"For God loved the world so dearly that he gave up his only Son, so that everyone who believes in him may have eternal life, instead of perishing."

Home Mission Study Books, 1921-22.

"Facing Our Unfinished Task in America" is the general theme of the three home mission study books for this winter. While their broad outlines are therefore unavoidably much the same, the presentation of argument and illustrative fact is quite different in each.

All three books are published jointly by the Council of Women for Home Missions and the Missionary Education Movement, 160 Fifth Avenue, New York City.

From Survey to Service, by H. Paul Douglass. 182 pages, illustrated. 50 and 75 cents.

This is the book for adults. Starting with the idea of the church as a service agency it finds that the chief obstacles to its success lie in distance, as in frontier and rural sections; transience, the continual shifting of people; language and other differences among the people; prejudice of class and race, etc.; and economic conflict, as between capital and labor, owner and tenant, and the like.

The author shows how the church ought to serve the religious needs of all the people in this land in spite of and because of these difficulties. First a better church, then better service.

Eleven pictures and maps visualize as many aspects of the needs and successes of the work.

Playing Square with Tomorrow, by Fred Eastman. 146 pages, illustrated. 50 and 75 cents.

Mr. Eastman opens with a scathing exposure of the moral sag and mental superficiality of young people of today, and would recall them to faith in God as the foundation of religion and service. The way of the crowd must be spurned, and each must walk in the path marked out for him, taking up service in his home community, but not stopping there.

And so the various problems are set

forth in a way to interest and enlist young people. A closing chapter gives instances of men and women whose lives have counted.

Stay-at-Home Journeys, by Agnes Wilson Osborne. 120 pages. 40 and 60 cents.

Six interesting stories about different kinds of homes,—told in real story style,—showing what Christian helpfulness of missionaries has meant to children who live in an orphanage, in Porto Rico, in Alaska, in migrant shacks, and in the crowded tenements of a great city. Illustrated with photographs that don't look too "missionary."

ALSO RECEIVED.

The Congregational Home Missionary Society (281 Fourth Avenue, New York City,) sends the following:

The New Spirit in Community Life, by Oliver C. Huckel.

An order of service in which in addition to the usual religious exercises there are printed a number of questions by the leader on community service, and responses by the audience.

C. H. M. S. v. H. C. L.

A playlet worked out by a boys' class in the South Congregational Church of Concord, N. H., dealing with the subject of community service. Full of pep and reality.

What Do Jews Believe? by H. G. Enelow.

No. 1 of a series of tracts issued by the Union of American Hebrew Congregations and the Central Conference of American Rabbis (62 Duttenhofer Building, Cincinnati, O.)—are these Reformed Jews, so called?—for distribution among Jews and non-Jews in order to spread knowledge of Judaism and bring about a better appreciation of the Jew. It also tells of things these Jews do not believe,—not in a devil, nor in the corruption of the world, nor in original sin, nor in the fall of man, nor in vicarious atonement, nor in a personal Messiah.

The Sane and Scriptural Sunday, by W. H. Kruse. American Luther League, Fort Wayne, Ind.

An unwarranted protest against a mythical revival of the blue Sunday as based upon Puritanical motives and beliefs. Author and publishers should know better.

BOOKS RECEIVED.

What Must the Church Do to be Saved? by Ernest Fremont Tittle. The Abingdon Press, New York. 166 pages. $1.25.

Portrait of the Prodigal (The), by Joseph Nelson Greene. Methodist Book Concern, New York. 215 pages. $1.50.

Great Unfolding (The), by W. Graham Scroggie. The Book Stall, 113 Fulton Street, New York. 214 pages. $1.75.

How to Interest the Young in Bible Truth, by Charles B. Donle. The Book Stall, 113 Fulton Street, New York. 113 pages.

The author has been giving children successful Bible talks illustrated by objects for over twenty years. This book contains ten such talks, on the flag, an anchor, a balance, a crown, hearts, jewels, pearls, the rainbow, etc. Pictures illustrate the objects, which the author (36 Garnet Street, Providence, R. I.) is prepared to furnish at stated prices.

From Genesis to Revelation, by Mildred Berry. Macmillan Co., New York. 260 pages. $2.

Message of Sadhu Sundar Singh, edited by B. H. Streeter. Macmillan Co., New York. 209 pages. $1.75.

Kanamori's Life Story, by Paul M. Kanamori. Sunday School Times Co., Philadelphia. 112 pages. $1.25.

Parent and the Child (The), by Henry Frederick Cope. Geo. H. Doran Co., New York. 184 pages. $1.50.

Heaven, A Place—A City—A Home, by Edward M. Bounds. F. H. Revell Co., New York. 151 pages. $1.25.

Standing Room Only, by William L. Stidger. Geo. H. Doran Co., New York. 167 pages, illustrated. $2 net.

Spirit, by E. P. S. H. E. P. Dutton Co., New York. 54 pages. 75 cents.

An analysis of worry, indecision, anger, and other breeders of nervousness, and their ill-effects on the human body and mind; followed by Scriptural prescriptions for their prevention and cure. The writer does not seem to draw a clear distinction between the spirit of Christ and the Spirit of Christ.

What Shall I Think of Japan? by George Gleason. Macmillan Co., New York. 280 pages. $2.25.

Paul, the Interpreter of Christ, by A. T. Robertson. George H. Doran Company, New York. 155 pages. $2 net.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency.

Word is received as we go to press of the death on July 23, of general breakdown, of **Rev. Cyrus Ingerson Scofield,** editor of the Scofield Reference Bible, aged 78 years.

Dr. Scofield was born in Michigan, but his family moved south, and he fought in the Confederate army. He was admitted to the bar in 1869, served a term in the Kansas legislature, and was for a time U. S. attorney for that state. He was converted in 1879, and three years later was ordained to the ministry.

THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

SEPTEMBER, 1921.

THURSDAY, 1st. *Peace be unto you! Luke 24. 36.*

Let this benediction be in your heart whenever you come into the presence of another. It will greatly help to bring you and him into sympathetic accord.—Helm.

FRIDAY, 2nd. *Arise, go over this Jordan! Joshua 1. 2.*

There is no such thing as impossibility when God says: "Forward, soul! Arise, go over this Jordan!"—F. B. Meyer.

SATURDAY, 3rd. *Go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. Matthew 9. 13.*

In Jesus' eyes God was not primarily in church; God was in the midst of needy, sinning, aspiring, failing humanity.—Harry Emerson Fosdick.

SUNDAY, 4th. *And [Jehoshaphat] said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen [nations]? 2 Chronicles 20. 6.*

If Christ ruled, what a world we should live in! If Christ ruled, could there be a yellow peril? If Christ ruled, the unrest in India, which is simply the growing pains of a new life, would pass into the maturity of a strong nation. If Christ ruled, there would have been no war. If he ruled now the settlement would be completed.

It is his will to rule, and it is our business as Christians to help him rule.—Bishop of Truro.

MONDAY, 5th. *So shine! Matthew 5. 16.*

The brighter the light in the homeland, the farther that light will penetrate into the dark places of the earth.—H. C. G. Moule.

TUESDAY, 6th. *We would see Jesus. John 12. 21.*

If you say, "Sirs, I would see Jesus," you will find him in the holy Scriptures, you will find him in every Christian's experience in proportion as it is enlarged and true,—yea, you will find him in the very statement itself, for no man ever asked to see him with the sincerity and earnestness of fire without the answer beginning the moment the question ended.—Joseph Parker.

WEDNESDAY, 7th. *He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 1 Peter 3. 10.*

It is much better and cheaper to deny the tongue than to indulge it.

THURSDAY, 8th. *Absent from the body, ... present with the Lord. 2 Corinthians 5. 8.*

More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
What e'er betides, thy love abides,
Our God, for evermore!

—J. W. Chadwick.

FRIDAY, 9th. *Ye shall receive power after that the Holy Ghost is come upon you. Acts 1. 8.*

Give us not tasks according to our powers, but powers according to our tasks. —Phillips Brooks.

SATURDAY, 10th. *We have known and believed the love that God hath to us. 1 John 4. 16.*

Our first and our chief thought in the inner chamber should be faith in God's love. Seek, as you set yourself to pray, to exercise great and unbounded faith in the love of God.—Andrew Murray.

SUNDAY, 11th. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Job 42. 5.*

Do we distinguish in our own experience between the hearing of God and seeing him? Too often we read in Scripture what others saw and found in God, and are content with the hearing of their experiences. But when our heart has been ploughed with some keen grief or deep anxiety, Scripture becomes a new book. We feel that God is addressing us with a living voice, and with the immediacy of a direct appeal.—F. B. Meyer.

MONDAY, 12th. *Perfect and complete in all the will of God. Colossians 4. 12.*

It is hard for a man to pray according to God's will unless he lives according to it.

TUESDAY, 13th. *Mary . . . . sat at Jesus' feet, and heard his word. Luke 10. 39.*

Do see that your house has got some room in it for quiet! A good many women become Marthas, and their men folk let them. Better a housekeeper than a Martha-mother, for at least a housekeeper would have more freedom and more rights. Our Lord, in commending Mary, gave woman her charter in the house.—William Orchard.

WEDNESDAY, 14th. *I can do all things through Christ. Philippians 4. 13.*

You can write down first of all, "Impossible," and then "Difficult," and then, if you are a Christian, "Done"!—J. Hudson Taylor.

THURSDAY, 15th. *Ye believe in God; believe also in me. John 14. 1.*

"Believe in Yourself." What a comfort this would be to a sin-sick soul! "Believe in yourself,"—that's like casting the anchor of the ship into the hold of the ship. Anchor in Christ if you want to keep from drifting!

FRIDAY, 16th. *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16. 31.*

Keep right on praying to God for your house, and keep on in your faithful testimony, leaving it all with him who knows all about it and judges righteously.—Wm. L. Pettingill.

SATURDAY, 17th. *He hath set the world [that is, ages,] in their hearts. Ecclesiastes 3. 11.*

God meant man for great things. According to the writer of Ecclesiastes he hath set eternity in our hearts. Alas, many of us must disappoint God, for we are satisfied with so little!

SUNDAY, 18th. *And he said unto them, Go ye into all the world, and preach the gospel to every creature. Mark 16. 15.*

The religion that does not strive to gain the whole world must lose its own soul. Like a forest fire it must go on or go out.—Principal McAlister.

MONDAY, 19th. *So is he that layeth up treasure for himself, and is not rich toward God. Luke 12. 21.*

Are you rich toward God? Or just rich?

TUESDAY, 20th. *See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Ephesians 5. 15, 16.*

Time swiftly flies, eternity is near,
And soon my dust may lie beneath the sod.
How dare I waste my life, or cease to be
Always and all for God?

—A. B. Simpson.

WEDNESDAY, 21st. *Keep thy heart with all diligence, for out of it are the issues of life. Proverbs 4. 23.*

Henry Ward Beecher once said that when God measures a man he puts the tape line about his heart, and not about his head. Real greatness does depend upon the heart.

THURSDAY, 22nd. *It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Hebrews 2. 10.*

Suffering is a sort of touchstone where men of character are tested. Nor could there be any pity and compassion in the hearts of men if there were no suffering. Suffering and sacrifice go hand in hand.—E. D. Lucas.

FRIDAY, 23rd. *Acquaint now thyself with him. Job 22. 21.*

The way to know God better is to know Christ better.—Marcus Dods.

SATURDAY, 24th. *Blessed are the pure in heart. Matthew 5. 8.*

Whoever has a pure heart is likely to have a clear head. Sin in the heart is the chief source of error in the mind. When the affections are corrupted no one can think straight.

SUNDAY, 25th. *Let not your heart be troubled. John 14. 1.*

Examine the pages of the world's New Testament about the 14th of John, and you will find them thumb-worn and tear-stained.

MONDAY, 26th. *He pleased God. Hebrews 11. 5.*

Pleasing God is walking with God, for we are told Enoch had this testimony that he pleased God. If you please God you walk with him. When you fail to please him you are walking in some other direction.—A. C. Dixon.

TUESDAY, 27th. *The eternal God is thy refuge, and underneath are the everlasting arms. Deuteronomy 33. 27.*

Where's my stay in time of trouble?
Where my comfort in distress?
Earthly props are poor dependence,
Weak the loving arms of flesh.
Holy Writ has the solution,
Cheers with hope, all fear disarms,
Tells me underneath my burdens
Are the everlasting arms.

—A. Messler Quick.

WEDNESDAY, 28th. *Paul, a servant of Jesus Christ. Romans 1. 1.*

The man who is not the slave of Jesus Christ, as was Paul, can never be master of himself or of the world.

THURSDAY, 29th. *Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 1 Samuel 15. 22.*

One of the greatest obstacles we have to overcome is the desire to do things in our own way. It is not our part to guide our life in our own way: it is our part to be obedient to our Master's signals. He is at the helm.—Frederick D. Tyner.

FRIDAY, 30th. *He leadeth me in the paths of righteousness for his name's sake. Psalm 23. 3.*

A distinguished Scottish preacher phrased it: "He leadeth me in paths that lead straight home for his name's sake."

INTERNATIONAL SUNDAY SCHOOL LESSONS.

LIFE AND LETTERS OF PAUL.

September 4. From Philippi to Athens.

Acts 16. 19 to 17. 15. Lesson portion, 16. 19-34.

Last week's miracle started persecution of Paul and his party, because of the mercenary greed of the owners of the unfortunate girl, following the impact of Christianity upon their bad and cruel business. As usual with such a gang, they lied about the reasons for their lawless zeal, and appealed to anti-Jewish sentiment. Both the multitude and the magistrates join in the persecution, and Paul and Silas land in jail,—what became of Timothy and Luke is not recorded.

It was the strangest night that old jail ever saw!

1. Midnight worship, 25, 26.

Night and day were alike to Paul and Silas in the hole in which they were incarcerated. Their hearts were apparently all sunshine,—what matter if their feet were in stocks! Inward joy was superior to outward suffering, and as they could not sleep they voiced it in prayer and praise.

We are not told what they prayed for, but the earthquake was not a mere coincidence. Ordinary earthquakes do not loosen a prisoner's fetters.

2. The jailer and his household saved, 27-34.

It was fear, terror, that made this heathen cry respectfully, "Sirs, what must I do to be saved?"—a question that has been repeated all these centuries, and one which every man should ask for himself. Even if the jailer did not know just what he was asking for he was in the right path.

Paul's reply gives the kernel of the way of salvation in a few words. Of course it was necessary to explain and expound at greater length (32) before the man could have an intelligent faith in Lord Jesus. The proof that he got it is in the results. This hard-boiled official, who earlier in the evening had treated the party brutally, now tenderly bathed their wounds, and entertained them kindly in his house, and received baptism instantly, "overjoyed like all his household at having believed in God" (Moffatt).

The jailer is the first recorded case of conversion of a roughneck, unprepared person. It needed an earthquake to shake him out of his paganism, since the singing did not waken him. It happened suddenly. Many decisions must be made suddenly, if ever. But though beginning so suddenly, this man immediately devoted time and thought to learn more of the gospel, and he began to live it out.

Paul's reply contains the essential truth of salvation. It points to Lord Jesus,—not to the church, not to a creed, not to any rite or sacrament. It calls for trust in him,—the same trust and love that you give your parents, your husband or wife, but focussed and resting upon a different person.

3 Individual responsibility.

The teacher should not miss the grand chance to explain the way of salvation to his scholars as it is seen in flesh and blood in this lesson. Make the whole incident real, living. Visualize Paul and the jailer, and make the spiritual teaching so plain that not a single scholar shall be in doubt or be indifferent to the exhortation, "Believe on the Lord Jesus, and thou shalt be saved!"

But don't let any scholar think he must wait for an earthquake before he decides for Christ!

Further, let scholars remember that converts did not stand off alone, but came together in a church organization. See what a mighty force the church has since grown to be in Europe!

September 11. Paul in Athens.

Acts 17. 16-34.

Upon release from the jail at Philippi, Paul and Silas went around to Lydia's house where, you remember, they were being entertained (16. 15). Once more they met and exhorted the group of believers who had come out for Christ and were the charter members of the church formed there. Then they left for the next large town, Thessalonica (1-9), a hundred miles distant, leaving Luke behind. We knew this place as Salonika during the war.

Here they found a synagogue, and had many converts among Jews and Gentiles. So jealous were the unbelieving Jews that they did what orthodox Jews do down to the present day,—they started active persecution against the Christianizing effort. Similar uproars are perpetrated in the Jewish quarters of our large cities today. Paul and Silas realized that their usefulness was at an end, and left town.

Berea, fifty miles away, was their next stop (10-15). Here they had a more courteous reception. The local Jews received the Word with all readiness of mind, and examined their Scriptures daily to verify Paul's assertions about Jesus of Nazareth being Messiah. But the Thessalonica Jews extended their persecuting tactics hither, and once more Paul had to move on. Athens was his next objective, a journey of twenty miles by land plus 200 miles by sea.

Athens was the heart of Greek culture and literature and art, the seat of the most famous university in the world, the intellectual center of the world. What a thrill Paul must have felt as he approached this city!

1. Provoked by idolatry, 16.

But his thrill was turned to horror. The temples and shrines and altars and statues might be valued as art and architecture by some, and as their religious system by others, but Paul regarded them as idolatry of a degrading polytheism, and was moved by spiritual "paroxysm" at such a terrible sight. A whole city full of idols! So although Paul had come to Athens merely to wait until Silas and Timothy rejoined him, he cannot refrain from preaching the gospel.

2. Evangelistic efforts, 17, 18.

He went to the synagogue first, as usual, and reasoned with the Jews and proselytes. He also button-holed people in the marketplace, the Socratic method. Then he encountered a different class from any he had ever met,—disciples of the older Greek philosophies, Epicureans (materialists) and Stoics (pantheists), etc. His theme was Jesus and the resurrection of the body.

3. Address on Mars' Hill, 19-31.

Here was an opportunity such as Paul had never had in all his life! Before him were representatives of the best wisdom of the time. But they were not serious inquirers,—they were only curious "intellectuals"; moral lightweights posing as highbrows.

The address as recorded consists of a tactful introduction, finding a point of contact in the people's desire to worship some god felt but unknown; then some things about the true God also unknown to them,—a personal God, whose existence is assumed, as creator, spirit, the great giver, ruler over nature and history, near to mankind, father, etc.; then a cut at idolatry; and finally the gospel revelation of God's command that all men everywhere should now repent, because of coming judgment by or in the God-ordained Man who had risen from the dead.

4. Sequel, 32-34.

That was as far as Paul got with his address. He was now talking to them not as philosophers but as sinners needing to repent, one and all. They got restless under such personal preaching. The mention of resurrection started some of them to mocking. Others proposed an adjournment till later.

However, some definite results were gathered for Christ, and the nucleus of a church was formed, of which indeed we do not read in the New Testament, but there is much evidence in other literature of the period.

September 18. Abstinence for the Sake of Others. A Temperance Lesson.

1 Corinthians 10. 23-33; 3. 16, 17.

Temperance, in the sense of abstinence from intoxicating liquor, is only one application of the principles given in today's lesson.

The immediate subject of the first passage is the eating of meats offered to idols. Underline the word "eat" and its equivalent in verses 25, 27, 28, 30, 31.

The doctrinal thought is self-denial for the sake of others; or stated conversely, Christian liberty and limitations imposed on it by consideration for others.

We must think ourselves back into the conditions existing at that time, conditions such as surround Christian converts in pagan lands today. Paul had spent a couple of years in Corinth, a city of half a million souls, very wicked. The converts had to live on in the same old degrading surroundings, and naturally there was continual danger of their lapsing back into old ways. This epistle was written to warn and advise them about dangers and difficulties and questionable things, and to teach Christian principles. We get here Paul's principles of Christian liberty, and of regard for other people and the glory of God.

The passage contains mottoes that teachers and scholars should memorize,—10. 24, 26, 31; 3. 16. Apply these to business, amusements, all living, one's body.

1. Christian liberty, and its limitations, 10. 23-30.

No man understood Christian liberty better than Paul, but he recognized that in non-essentials, in questionable things, there was a higher consideration than one's own rights, namely, one's influence over others. Hence his assertions of personal liberty are followed by qualifying "BUTS,"—underline this word in verses 23, 24, 28, 29, 33.

(a) "All things (not sinful in themselves, not expressly forbidden,) are lawful (permissible, all right), BUT not all things are expedient (morally advisable, worth while, for me, considering my own or another's well-being), and not all things edify (build up, instruct, improve)" (23).

Lawfulness is limited by expediency and edification. Things that may be permissible for a believer may not be wise and helpful under given circumstances.

(b) "Let no man seek his own, BUT each his neighbor's good" (24).

This check on self-seeking calls for no explanation. Liberty should yield to consideration for one's neighbor's good.

(c) Eat anything, whether bought at a butcher's stall or set before you on a social occasion at a non-believer's house, without inquiring into the history of the food for conscience' sake; for the earth is the Lord's, and all the contents thereof (25-27).

That is, regard everything as the Lord's.

Even meat offered to idols is his, and is just meat, and may be partaken of as just food.

But if a question is raised by some one who has conscientious scruples about eating such meat, respect his scruples for Christ's sake and don't eat it (28, 29a)!

A believer's liberty to do a thing may be surrendered out of consideration for a weaker person who might be caused to stumble. A habit or act may do a believer no harm, but if another's conscience is hurt don't do it!

This is the Christian relation of influence to liberty.

(d) A believer's liberty is determined by his own conscience, not another's; and he should not be evil spoken of when he can eat with thanksgiving, that is, after saying blessing over it with a clear conscience (29b, 30).

Paul gives conscience full play,—one's own conscience (25, 27) and the other fellow's (28, 29). But the other fellow has no business to impose his conscience upon me. Conscience is not standardized by nature. It is the creature of education, environment, prejudice, etc., and may be all wrong unless it is standardized by the Bible.

2. Some permanent Christian principles, 10. 31-33.

The attitude of true consecration is expressed in a twofold aim:

(a) Whatever we do,—which includes all life,—must be done to the glory of God (31), that is, honoring only him, not ourselves; setting everything in the light of his glory;

(b) And that men may be saved (33). This is the climax of the passage, the lesson derived from Paul's own example, the great passion of his heart. Is it yours?

3. Reasons for self-control, 3. 16, 17.

These verses, as applied to the lesson subject, remind the believer that his human body is a temple of God, set apart for God and indwelt by him, and holy. The temple may be yet imperfect, but it must not be spoiled or marred, nor its holiness soiled.

As the previous passage contained the principle of self-denial out of consideration for others, so here we get the principle of self-control for one's own sake, for what one's body is.

Summarizing, Paul teaches that Christian liberty is not absolute, but relative to others because it is Christian; that responsibility and influence put a check on liberty.

A believer must never lose sight of the person of weaker faith or sensitive conscience. Yet this person has no right to tyrannize over others, to impose his ideas or scruples upon others, to use these as a club to strike others, to criticize others when they differ from him. The standard of conduct as of doctrine is set by the Bible, not by another man's mind or conscience. Yet a believer should curtail the exercise of his liberty under the dictates of the glory of God and the salvation of the other man.

The question of eating meat offered to idols does not bother us in America today, but not alone temperance, but also smoking, dancing, the style of clothes one wears (especially women), and many other things, if not unlawful are at least in the borderland of doubt, good Christians holding opposite opinions. Out of consideration for others and for himself a believer should exercise self-denial in these things, but those others have no right to impose their notions on the world with a club. In so doing they are guilty of violating Christian liberty.

September 25. Review.

There should be no heart-failure on the part of any teacher because review Sunday has come again. The subject of the quarter has been so fascinating and so full of material that one surely never ran dry before the bell rang. Now he has the opportunity to pick up topics that were not thrashed out satisfactorily for lack of time or information.

The Scripture section covers Acts 7. 54 to 8. 3; 9; 11. 19-30; and 13 to 17,—only about 16 pages in a pocket Testament. It can be read aloud in 30 minutes or less. Teach your scholars to become familiar with their own copies of the Bible, and get them to read and read the text, if you do not do another thing for them.

Do not spend your time reviewing mere historical or geographical or biographical facts, or antiquities, or the relation of Christianity to Judaism, etc. These are profitable studies of course, but your scholars ought to know the facts. Use your limited time today with lessons that have a more up-to-date and personal bearing.

Keys to unlock the section.

Here are some suggestions that will serve to recall and interpret the facts and teachings of the section under review:

How God guided and overruled in Paul's life;

Character study of Paul as a man,—his temperament, training, zeal, tact, push, mental acumen, etc., and how the gospel changed and enlarged him; before and after conversion;

Salient doctrines of Paul's addresses;

Paul's principles and methods of campaigning and speaking;

Varieties of Christian conversion;

Social effects of Paul's ministry;

How the gospel was preached and lived, considered and accepted, opposed and hindered; or, what affected results in the different towns?

The gospel and the women mentioned;

Sketches of Paul's companions, opponents, and other individuals prominent in the narrative;

Sidelights thrown upon and added to the record of Acts by Paul's epistles to the Philippians and Thessalonians. A fruitful study for more advanced classes. Read the epistles with this thought as key;

Lessons for evangelistic and missionary work of today from Paul's experiences and labors;

God's calls and Macedonian calls for workers;

Types of hearers;

Outstanding sayings, verses, texts, such as Acts 7. 59, 60; 16. 30, 31; 17. 28. Run through the section and make out your own list. Call on different scholars to read them off one after another, and take time to memorize and explain and apply them.

Such a review will prepare your class to take up the next quarter's study with interest and intelligence.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Thy Will be Done—with My Mind.

Matthew 6. 7-15. September 4.

"My last words are these," said John Willis Baer to a graduating class, "keep an open mind, do some sinewy thinking, don't be afraid to think, and do some of your own thinking."

Mr. Baer might have added, Be careful how you think. There is a carnal thinking and a spiritual thinking, there is a thinking that leads into darkness and a thinking that leads into light. There is a thinking with "I" at the center and at the circumference, and there is a thinking with "Christ" in those positions. There is a thinking which produces discord, and a thinking which results in peace. There is a thinking that keeps you in your own little spot on the globe, and a thinking that sends you to the uttermost parts of the earth.

Yes, dear fellow Christian, do your own thinking, keep an open mind, but ONLY in the name of the Lord Jesus.

* * * * *

One of the world's leaders in medical research, Dr. Carrel, asked a group of returning missionaries where the influenza came from. One said Spain, another Russia, several blamed Germany. The doctor replied:

"As far as can be discovered, it first appeared in an obscure corner of the world which had never been swept out, in eastern Turkestan. The spread of the epidemic clear over the earth, taking toll of millions of lives, demonstrates that it is not safe to leave a single plague spot without medical and sanitary aid."

Neither is it safe to leave a single thought cell uncontrolled by the will of God, for thoughts produce actions. A thought can go as far, develop as fast, and slay as quickly as an influenza germ.

* * * * *

President Garfield said: "A log cabin in Ohio, with a wooden bench in it, with Mark Hopkins at one end and me at the other, would be college enough for me."

Garfield implies that the essential elements in mind culture are the teacher and the pupil. These are also essential elements in linking our minds with Christ's mind. Just two,—no more,—Christ and you. A Christ too who took a full course in the experiences of man, and graduated with the highest honors earth and heaven could give. Yet how afraid we are of his influence over our minds, which produce acts, which make up life!

I can not always know and understand
The Master's rule;
I can not always do the tasks he gives
In life's hard school;
But I am learning, with his help, to solve
Them one by one,
And, when I can not understand, to say:
Thy will be done.

* * * * *

Two old acquaintances stood looking after a man whom they had just met as he was passing down the street. One said:

"Jim used to be an athlete, above us all in intellect. Did you notice how the lines of his face have coarsened, how his eyes are heavy and his lips loose, the whole stamp of his face sodden and self-indulgent?"

"Yes," said the other man, "Jim is a wreck, and yet when we graduated together he outstripped us all, and it seemed he could do anything he chose."

"So he might," replied the first, "and he chose—to make his body the grave of his mind!"

How to Make the Most of Our Bibles.

Psalm 19. 7-14. September 11.

In the harbor of Hamburg there are giant cranes manipulated by electricity which can lift a million pounds. But what is Hamburg's electrical wonder compared with the divine power of God's promises to lift burdens from human hearts? There is not a promise in the dear old Book which cannot be transmuted into your life in your time of need.

An eminent divine writes: As a child I was often the victim of an older brother who delighted in teasing. On one occasion he pressed upon my notice the odd fact that the Bible said "top-not come down," which I sturdily denied, even to the point of anger. When he had tantalized me to his satisfaction, he proved (?) his statement by reminding me that Jesus had said: "Let him that is on the housetop not come down."

Is there not danger of too much of this kind of Scripture interpretation? It may be done with the best of intentions, but with a too superficial study of the "textbook of right living."

You cannot brighten God's fair stars,
Or polish God's bright sun;
You cannot gem the sunbeam cars
That through the woodlands run.
You cannot perfect perfect light,—
The rays from God's own eyes;
And till you can,
O clever man,
Perhaps it would be wise
To leave God's written Word alone,
To shine with lustre all its own.

* * * * *

Did you ever meet one who held the same opinion of God's Word as the little boy who was playing with his sister in a yard near a disagreeable neighbor? She was continually finding fault with them, until finally the boy burst out:

"I hate that woman!"

His little sister, greatly shocked, said: "O no! The Bible says we must love everyone!"

"Oh," he replied, "old Mrs. Blank wasn't born then!"

What a sorry way to attempt to throw off responsibility!

* * * * *

A newspaper advertisement for a certain medicine begins like this:

"If you lack ambition,
If you want more strength,
If you want to feel better,
If discouragement dogs your footsteps,
If you can't do the things you'd like to do,
If your faith in human nature and your grip on life is leaving you,
If something seems to be eating into head, heart and body, sapping your very life, try So-and-so."

We have a medicine not made in earthly laboratories that will meet every one of the above conditions,—the immutable Word of God.

Sins of the Tongue.

James 3. 1-12. September 18.

A young man, not a Christian, said of an ill-tempered Christian, prominent in the work of the church:

"If that man is a prominent Christian, then give me an everyday heathen with a good temper."

On the other hand, says Phillips Brooks:

"Let us cultivate and reverently cherish the honest indignations of our nature, for they are the life and fire that is in us. God has given them, and the man is most happy who has them the warmest, the truest, the least wrenched by prejudice, the least dulled by sense and sin."

* * * * *

An Italian boy came to this country on a steamer crowded with American tourists. On the trip he picked up a dozen English words. Eight of them were oaths,—vile and obscene.

That is one of the first effects upon the foreigner of contact with our boasted American civilization, though perhaps America has a cleaner record than Europe, and the Italian boy doubtless knew many swear-words in Italian for every one he learned in English.

* * * * *

"The boneless tongue, so small, so weak,
Can crush and kill," declares the Greek.
"The tongue destroys a greater horde,"
The Turks assert, "than does the sword."
The Persian proverb wisely saith:
"A lengthy tongue, an early death";
Or sometimes takes this form instead:
"Don't let your tongue cut off your head."
"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed";
While Arab sages this impart:
"The tongue's great storehouse is the heart."
From Hebrew writ this saying sprung:
"Tho' feet should slip, ne'er let the tongue."
The sacred writer crowns the whole:
"Who keeps his tongue doth keep his soul."

* * * * *

Among the instructions that come with a fountain pen is this:

"When the pen flows too freely it is a sign that it is nearly empty and should be filled."

Wise men have said the same thing about the tongue: the less men think, the more they talk.

Since I cannot govern my tongue, though within my own teeth, how can I hope to govern the tongues of others?

They that love to hear themselves talk do not consider what work they are making for repentance.

He cannot be wise that speaks much, or without sense, or out of season: nor be known for a fool that says nothing.

Human speech, like our great reservoirs, needs filtering-beds. Our word-sources are amazingly fecund, but as the torrent rushes from the dim interior it is far from pure. Pride, passion, prejudice, have each its word-fountain and contribute to the stream.

Missionary Results in South America.

Psalm 2. 1-8. September 25.

A missionary in Brazil had the opportunity to examine closely the golden miter used by the Catholic archbishop while administering the rite of confirmation. He found it was made of gilt pasteboard. A fit symbol of South America's prevailing religion!

In Brazil for more than 350 years Rome has had full opportunity to wield her pasteboard miter over the souls of its inhabitants, and her magnificent machinery over their lives, and what is the result? Ignorance, intolerance, idolatry, superstition, and darkness unequalled in the world except in Central Africa. "By their fruits ye shall know them."

* * * * *

The pure and undefiled Word of God is gaining ground in South America.

One woman said the priest told her that if she would not burn her Bible it would bring misfortune and sickness on her house.

"That I dared not to do," she said, "and so I threw it into the canal."

The water carried it into a vineyard, and left it sticking in the mud. A contractor found it, cleaned it off, and began to read it.

"Since I came into possession of this book," said he, "things have changed. I feel as if I were a child of God."

People are hungering for the Word.

"I would not have one of the new sect in my house, and if one should come he'd go out in a hurry," said an old woman in Brazil named Johanna, who laughed at the plight missionaries were brought into by persecutions.

But Johanna fell seriously ill. A medical missionary healed her. She asked him why he, a stranger, had come to help her. He told her the old and ever new story of redemption, aroused her interest, visited her again and again, till Johanna accepted Christ, saying:

"I want that loving religion."

And as soon as she was well she learned to read, spending her last years in going from village to village telling and reading the story to others.

* * * * *

Miss Anna Gordon, president of the Woman's Christian Temperance Union, who has returned from a 22,000-mile lecture tour of South America, says:

"The news of prohibition in America was received everywhere in South America with glad acclaim. I am confident South America will soon be dry.

"I am sorry to say, however, that I found all the Americans in South America consuming all the cocktails and highballs they could obtain."

Why permit distillers to ship to South America the liquor they may not sell in North America? is the pertinent query of the editor of "Guatemala News."

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

SEPTEMBER, 1921.

Thursday, 1st. Matthew 15. 29-39.

The four thousand who were fed were probably composed as much of aliens as of Israelites. Jesus could not look on a crowd without compassion. As Horton says: "We hear him speaking, we feel the human heart, so far removed from the callousness of the doctrinaire. He who is so emphatic in declaring that what enters into a man is of secondary importance, he who urges men to labor not for the meat which perishes, is the first to feel the pathos of the hungry crowd which for three days has been hanging on his lips or seeking the touch of his hand for their sick."

Why are we so uncertain about the compassion, the will, the power of God? We cry to him for our sick ones, and when they recover we forget to give him thanks, but praise the doctor and the nurse. We pray for wisdom and for ability to do our work, or we ask for opportunity, and when it comes we think it is due to our sagacity and perseverance. God is generous in all his gifts. He does not limit his response to our bare requirements, or give us merely what we ask. On the other hand, he does not approve of waste. Let nothing be wasted! If we were to observe this one principle we might double the deposits in the savings banks of America in a year. If we were to exercise vigilance we might double the membership in our churches in a single year. Our church membership is recruited as to over 80 per cent of it from our Sunday schools, and yet we lose 86 per cent of our scholars, and never turn a hair. If 14 per cent can recruit our membership

by 80 per cent, what would it be like if we looked after each lost scholar until we found him?

Dear Lord, we bring our tribute to thee, for thou art king in all the earth! We belong to thee, body, soul and spirit; thou hast bought us with thy blood. Help us to live in the happiness of love! May our faith be strengthened and purified! Amen.

Friday, 2nd. Matthew 16. 1-12.

What a strange irony there was in the attitude of those Pharisees! They could become intense about a maxim, a theory based on a roseate dawn or a crimson sunset, but they were obtuse and stupid when Jesus uttered words of heavenly wisdom, and expounded to them the glory of the approach of God. There he stood, with a south wind fanning his cheek and the glory of the sunset lighting his face, uttering words the most precious and life-giving the world could ever hear, and those men saw nothing, heard nothing, and interrupted him with requests for a sign. Was it that their hearts were divided? That they were essentially disloyal? No wonder Jesus sighed at their unbelief! The only thing that would break them would be his resurrection from the dead. In that hour they would have to reckon with heaven after a different manner.

Jesus was filled with horror at the attitude of soul, the moral disposition, of the Pharisees. "It was not only the teaching of hypocrisy, but the Pharisaic tendency to mix error with truth and the Sadducean tendency to take all validity out of truth. The leaven of Herod, which Mark has in place of the Sadducean, exalted political interests above those which were spiritual."

The need of every man is moral sincerity. Without it we will learn nothing, without it we will surely side with wickedness whenever our interests or our prejudices are crossed.

The disciples needed the warning, for their minds were vagrant. They were interested in external attachments and service more than in the disposition of their souls. Therefore Jesus had to shake them into serious attention, and cry "Beware!"

We must guard against grossness. Our souls should be devoted to Christ. A single purpose should dominate our thought.

Worthy art thou, O Lord, to receive honor and glory and blessing! Thou art the lamb slain from before the foundation of the earth. Thou hast loved us with an everlasting love, and given thyself for our redemption. Help us to give ourselves to thee, and to serve thee with loyalty of soul! Amen.

Saturday, 3rd. Matthew 16. 13-20.

Jesus was becoming known by one of his own phrases, "the Son of man." He asks his disciples if they knew what people were thinking about when they applied the term to him. Historically the word means much more than an ideal person; it was the highest term for the Messiah.

The Master probes deeper. "Have you any clearer notion of me than the populace? Sometimes you seem to find it difficult to heed what I say: what value do you attach to my person?"

Thus challenged Peter expressed one of those intuitions which bear the impress of revelation. As Latham says: "Peter's knowledge had not come from anything he had been told. Our Lord had not breathed it to him, but it had grown up in him as great truths have grown up in prophetic souls by the promptings of God."

When Jesus spoke of Peter as a rock on which he would build his church, was he creating an office which Peter should hold and pass on to others for all time? Or did Jesus mean that on such a foundation of divine illumination he would build his church? Or did he mean on such a confession of his Messiahship he would build his church?

I do not think the first question need be discussed. The church and its officers were not then in existence. The words were not so understood by Peter, or Paul, or the church of the Acts. The second is probably the true meaning. Peter was addressed, Peter had been divinely illumined, it was this quality that was all important. To such a man, to a society of such men, the keys of admission to and exclusion from the kingdom of heaven can be entrusted. Not to traditionalists and ceremonialists like the Pharisees, who bound and loosed for reasons far removed from heart service, but to those whose souls were open to God. The promise was later repeated to all the disciples, and shews that it was not for one individual, but for men of a type.

So Jesus would have the disciples refrain from announcing who he was. Let men wait until—as was the case with Peter,—their souls awoke to his reality.

Our Saviour and our Friend, we adore thy goodness, we trust thy love, we live by thy grace, through thee we have courage for our pilgrimage! We pray that we may know the forgiveness of sins, and by thy power may escape from the fetters of evil. Amen.

Sunday, 4th. Matthew 16. 21-28.

These words mark the second stage in Christ's revelation of himself. The first period culminated in the confession of Peter, "Thou art the Christ, the Son of God." The second period consists in the doctrine of the cross and the undertaking of a ministry that would culminate in the resurrection. The third period began in the upper room at Pentecost.

Peter's rebuke to Jesus shows how a good man may become a medium for the temptation of another. In the wilderness Jesus had to face in solitude the temptation to alternate routes; now he finds his friend trying to persuade him not to yield to his Father's will. I do not think that Peter knew that this was involved, but it was the heart of his suggestion. "After the sudden revelation from heaven the unguarded soul of Peter was now occupied by another spirit. He wished for an earthly Messiah who would not suffer or die; he considered the things of men."

Taking up our cross does not mean bearing our sorrows and misfortunes with resignation: it means such a definite espousal of Christ's spirit and attitude as will mark us out as the enemies of the world, and therefore inevitably involve obloquy and shame. If we are finding the world tolerant it is not because the world has changed, but we have abandoned the spirit of our Lord.

The deep utterance of verse 26 reveals the worth of the individual soul in Christ's eyes. We may well sacrifice all to save it, for there is a future.

What is the meaning of verse 28? Some think it refers to the transfiguration, some to Pentecost, some to the fall of Jerusalem, others to the event mentioned in Daniel 7. 13. If so, it was not fulfilled, for that generation and many others have laid down their earthly lives. At the transfiguration men did see the glory of Christ, but that event does not seem to meet the requirement.

There are some things in the Gospels about which we have to say with the disciples: "We cannot tell what he saith." We know how he came to his church, how he is in our midst, how he comes more and more clearly and positively. We believe that one day every eye shall see him. For the rest we cannot speak positively as to what he meant.

Let us unite in the collect:

O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God and heirs of eternal life, grant us, we beseech thee, that having this hope we may purify ourselves even as he is pure; that when he shall appear again with power and great glory we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever, one God, world without end! Amen.

Monday, 5th. Matthew 17. 1-13.

Peter, James and John are intimately related to the ministry of Jesus. They went with him to the home of Jairus, they accompanied him on the night of his holy tryst in Gethsemane.

While they slept Jesus communed with his Father, and while praying became transfigured. "Transfigured" means, assumed another form. Bruce asks: "Who is able fully to speak of that wondrous night scene among the mountains, during which heaven was for a few brief moments let down to earth, and the mortal body of Jesus being transformed shone with celestial brightness, and the spirits of just men made perfect appeared and held converse with him respecting his approaching passion, and a voice came forth from the excellent glory, pronouncing him to be God's well-beloved Son?"

Jesus had sought understanding with his disciples, but their minds were closed to what he had said about the cross. Men from the other side of death, men from a remote past, men who had sought to understand and interpret God, men who were ready to die for the salvation of their brethren, but men whose death had been rather a translation, came to talk with him about his decease. As Jesus embraced the cross, heaven wondered, while earth slept! God answered his prayer with a transfiguring glory, and with a blessed acknowledgment that he who loved God better than life was well-beloved of God. This is the Man whom we are to hear, whose words are to be supreme in the life of the race.

The disciples adore and question. They want to know about Elijah. As Latham says: "Our Lord turns the allusion to the prophets toward his coming rejection. Men had ill-treated the prophets; they will set at nought the Son of man too. This news is broken to the disciples gently and little by little, but they never believe that it is literally true. Their cause must, they were sure, succeed in the end; Christ would not have engaged them in failure. What leader ever prophesied his own discomfiture and death? Our Lord first broke this truth to Peter at Cæsarea Philippi, then to the three, and again to all the twelve on their way to Capernaum. Thus the stream of communication broadens out."

Our Father, we give thee thanks for all thy bounty, we pray for a continuance of thy lovingkindness! Help us to see thy glory in all thy ways, and to find comfort in thy providence! May thy grace make us strong this day! Amen.

Tuesday, 6th. Matthew 17. 14-21.

When will the time arrive when life on earth will correspond to life in heaven? In heaven all rejoice in doing God's will, and there is neither crying nor tears; on earth men do their own will, and suffering and failure are our lot. "Most urgently should we pray, Thy will be done on earth as it is in heaven."

As Jesus and his disciples came down from the mount they encountered a multitude of baffled souls. A father had an only child who was an epileptic lunatic. No

physician could help, and the disciples of Jesus who had been commissioned to go on errands of healing were just as impotent. How can Jesus succeed if those whom he has instructed are as slow to comprehend? The power was in their grasp, and they failed to use it. Somehow the church cannot get far in its mission as the visible expression of the ever-present Christ. It confronts devil-possessed, disease-stricken multitudes, but has no power to exorcise devils or heal infirmities. How long is the Master to tolerate our dulness and unbelief?

Fortunately he is present, and greets those whose hearts are breaking with the gracious words: "Bring your stricken ones to me!"

Our impotence is due to our unbelief. We shall never discover the remedy until we are ashamed of our inability. A self-satisfied church, a church so dull that it never perceives that the world is despising it because it is a make-believe, will never find its strength.

"A grain of faith can work the greatest miracle," says Horton. "Observe that the answer is a constant one on the lips of Jesus. It was a Jewish expression to call a good rabbi an uprooter of mountains, because he took difficulties out of the way. Faith can do more than all rabbinical lore. A blind literalism would make the saying absurd. It is a strong figure of speech. But it is well to realize how plastic and mobile the material universe is to Jesus. 'Our globe seen by God is a transparent law, not a mass of facts,' said Emerson. Made by a creative word, it can develop, change, or disappear by the same word that made it."

Dear Lord, we praise thee with heart and voice, we bring an offering as we approach unto thee! We have bodies which are fearfully and wonderfully made, we have minds by which we know and dream and aspire, we have souls that came from thee, and reflect thy image and likeness: these we offer, and we pray that thou wilt accept us and keep us. Amen.

Wednesday, 7th. Matthew 17. 22-27.

Once more does Jesus emphasize what the sons of men shall do to the Son of man. They took him and slew him as a malefactor. And he, knowing that they were about to do such wickedness, continued to express in word and deed the infinite love of God.

With reference to the Temple tax Bruce says: "This story is a nut with a dry, hard shell, but a very sweet kernel. Breaking the shell, we discover within, as its kernel, a most pathetic exhibition of the humiliation and self-humiliation of the Son of man, who appears exposed to the indignity of being dunned for Temple dues, and so oppressed with poverty that he cannot pay the sum demanded, though its amount is only thirty cents; yet neither pleading poverty nor insisting on exemption on the score of privilege."

Latham takes a different view. He says "the miracle is not wrought to obtain the coin, but to keep before Peter's mind that he as well as his Master were the children, and not the servants or tributaries of God. From St. Peter's answering without hesitation that his Master would pay the tax it is clear that there was no difficulty about producing the small sum. He does not speak to our Lord on the matter, but our Lord, directly he enters the house, asks him, What thinkest thou, Simon,—the kings of the earth, from whom do they receive toll or tribute, from their sons or from strangers?"

The tribute money implied a different relationship to God than that of children; it implied subjects of a sovereign. A father does not tax his children.

We must be careful about making charges for the maintenance of public worship. A gift from a cheerful, grateful heart is one thing, a compulsory charge is another. On the other hand, we must not refuse our support of public worship because the finances are not managed in the way we approve, as right and seemly to the children of God.

O thou by whom we come to God, we worship thee! Thou art our Lord, and we adore thee. Once we wandered from thee, heedlessly; now we return to the great shepherd and bishop of our souls. We pray that we may even draw closer and closer to thee. Help us to follow in thy steps! Amen.

Thursday, 8th. Matthew 18. 1-6.

While Jesus is thinking of what he can give, the disciples are thinking of what they can get. While he humbles himself, they are self-assertive and quarreling over a question of precedence when the kingdom which they desire—but which Christ is not building,—is established. They want a kingdom of power, of material prosperity, and they crave honors and distinctions in it. He has come to build a kingdom of truth, where honor lies in service. Whether the words of Jesus to Peter recorded in the 16th chapter or the story of the transfiguration had stimulated the envy of the disciples we know not. Anyhow they expose the thought that is dividing them: Who is the greatest in the kingdom of heaven?

Jesus was always attentive to little children. He loved them, and was their champion. Once their mothers brought some for his blessing, here a child is close by, in the wilderness a lad had his lunch and was ready when the Master wanted to do a wonderful thing. When Jesus entered Jerusalem like a king the children sang "Hosanna!" Taking a child in his arms Jesus said: "Except ye turn and become as

little children ye cannot enter into the kingdom." There is a Godward side to our admittance into the kingdom, but first there is our side. Our entrance is dependent on our own wills. We can if we will become like little children. There must be childlike desire in us. As Maclaren says: "There is in the word 'turn' a distinct reference to the temper of the disciples as displayed by their question. As long as they cherished it they could not even get inside, to say nothing of winning promotion to dignities in the kingdom."

When a man can so take hold of himself and learn to be obedient and teachable he is capable of receiving God in and through whom greatness comes, greatness which lies in what a man is rather than in the position to which he is appointed. There is nothing more humiliating than for a man of small power to be elected to a high office. He becomes a laughing stock to the world.

Turning from the lesson to the child in his arms Jesus utters the Magna Carta for childhood everywhere. To receive a little one in Christ's name exalts a kindness to a sacrament. To injure one of them morally is to rouse the wrath of heaven.

O God, whose mercies are everlasting, we thank thee for the glories that await thy children! We thank thee for the abode of love, for freedom from pain and sorrow and care, for the day when winter will be past and the singing of birds will fill the air. Help us to be brave and patient until the hour comes! For Christ's sake. Amen.

Friday, 9th. Matthew 18. 7-14.

It may be that we are strengthened and developed through our temptations, and yet it is a dangerous thing for a man either by example, influence, or opinion to cause some simple-minded young person to fall into some phase of immorality. And yet Maclaren is right when he says: "No person or thing can do our characters as much harm as we ourselves can do. Indeed, none can do them any harm but ourselves. For men may put stumbling blocks in our way, but it is we who make them stumbling blocks. The obstacle in the path would do us no harm if it were not for the erring foot, nor the attractive prize if it were not for the hand that itched to lay hold of it, nor the glittering bauble if it were not for the eye that kindled at the sight of it."

We must not look with scorn upon our brother. Daniel believed that each nation had its guardian angel. Christ believed that every Christian has an angel to protect him. Beware lest you offend a Christian's angel!

Our shepherd is our Father, and his love is toward every one of his sheep. If any have been led astray he will follow them until he finds them and carries them home. If anyone injures them he will avenge the injury. Our shepherd is jealous for the safety of the sheep. He loves them, and values them. It is his wish not that his sheep should perish, but that they should live. It is against his will that anyone of them should be lost. Let this doctrine sink into your heart!

"There are some significant differences in this edition of the parable and the form which it assumes in the Gospel according to Luke," says Maclaren. "There it is spoken in vindication of Christ's consorting with publicans and sinners, here it is spoken in order to point the lesson of not despising the least and most insignificant of the sons of men. There the seeking shepherd is obviously Christ, here he is rather the divine Father. There the sheep is lost, here the sheep goes astray. There the shepherd seeks till he finds, here the shepherd perhaps fails to find, for our Lord says, If so be that he find it."

Our Father, we pray for grace to persevere in our pilgrimage! Thou hast mapped out the way home; multitudes of saints have trod the way and reached thy throne. Help us to keep our faces toward the goal, and to continue the journey until we reach the city of God! For Christ's sake. Amen.

Saturday, 10th. Matthew 18. 15-20.

It was the teaching of Leviticus 19. 17 that if one saw his brother doing wrong and did nothing to help and save him he himself actually incurred sin. I wonder if the supine church member who never tries to save his brother realizes that his silence is sin? Here the Master says that when a man does us a wrong we must go to him as brother to brother, and try to convict him of his wrong. We must do all in our power to win him to a better mind. If he refused to put things right it was the duty of a Jew to seek the assistance of his church. There was a court of presbyters constituted for the purpose of helping brethren to dwell together in unity. When the Christian church was established this was one of the reasons for the creation of its offices. Shame on us if today we ignore the aching hearts in our midst!

When such a group of wise and godly men shall adjudicate on such an issue God will ratify their decision. If the case is such as to drive men to prayer God will answer their prayers and lead their brother to repentance. A brotherhood in agreement shall know the joy of answered prayer and the blessedness of communion with their ever-present friend. Wondrous is the blessing of the two or three!

Slater says: "The real presence is secured to the church, which may here claim its charter and warrant, but must also recognize the conditions of this great endowment. The gift is not dependent on numbers, for two or three may put in their claim. They must, however, be gathered

together, and in the name of Christ. The 'name' represents the whole character and spirit of Christ. It is exhibited in sympathy and compassion which receive the little ones, and go after lost sheep. It is fearful to cause stumbling to others, and is honest and considerate in its treatment of offence. Above all, it cherishes the spirit of forgiveness. The divine presence, therefore, is not secluded to sacred times, or places, or officers, or functions."

Our God, we cannot praise thee as we ought for thy goodness, thy mercy and thy peace! Thou deliverest us from fear, thou transformest our sorrows, thou givest us health and peace. Help us to know the liberty of the children of God! Grant us the assurance of sins forgiven! For Christ's sake. Amen.

Sunday, 11th. Matthew 18. 21-35.

Evidently Peter has a long way to go before he fully imbibes the spirit of Christ. He is truly Christian, however, in that he seeks to know and is willing to learn. It is not Christian to say, "I will forgive, but I cannot forget." Such words mean, "I will not forgive, but will hide in my very soul the memory of the wrong inflicted on me."

Jesus says: "You must put no limit on forgiveness, else how can you come to God again and again seeking forgiveness on your own behalf? Do you not see that forgiveness is not easy, that it demands a higher law, even the law of love that never faileth? If you believe in it, live by it!"

Of the parable which follows Horton says: "This is a picture which, if any, should be hung in every church. For here is the principle of the church life as the organized attempt to realize the kingdom of God upon earth: being freely and fully forgiven by God's grace we must endlessly and freely forgive one another. The king and his bond-servants represent the relation between God and men. What have we which we have not received? If he be strict to mark iniquity, who can stand?"

The first debtor was evidently the governor of a province, for his debt was about $12,000,000, and he defaulted with treasury money. The second debtor was a humble peasant who owed about $20. The first man's debt was hopeless; the sale of the man, his wife and family would yield but a small amount toward such a debt; but his lord had pity, and forgave all. He who received so much generosity is brutal when he meets one who owes him so little.

Are our spites and prejudices so disproportionate as seen from heaven's altitude? God help us to cherish the memory of our amazing need and his illimitable grace, that so we may tenderly and kindly treat the man, the woman, who has in some one thing given us offence! The law of mercy is without exceptions in the kingdom of God.

Our Lord and Master, we turn to thee when we are weary and in need of comfort, when our labor is sorrow, and our pilgrimage is long and hard, when we are filled with foreboding, and yearn for the homeland! And we thank thee that thou stillest our complaining, and givest us rest. Help us to cast our load on thee! Help us to love thee! Amen.

Monday, 12th. Matthew 19. 1-12.

Jesus now begins the last stage of his journey to the cross. Matthew does not stress the matter, for he regards every incident as important and leading to the wholeness of Christ's work and achievement. Every day counted. New opportunities arose for works of mercy and for the training of his disciples for the conquest of the world.

The Pharisees were busy gathering evidence against Jesus. Apparently he despises their most cherished institutions. The sabbath, the sanctuary, the traditions of the fathers, all appear to be of no worth. His friendship with sinners, his championship of fallen women, his protection of an adulteress, seemed to imply that even the most sacred traditions of the home were of no value to him. So the question was asked with reference to divorce.

Jesus replies by discussing in most positive terms the question of marriage. His words go further than even the Jewish law. Marriage is not a particular institution; it is declared to be as universal as the human race.

Jesus does not sanction the idea that woman is inferior to man. "Perhaps no single precept of Christ has done more to establish or to make possible a higher civilization than this which settles the sanctity of the marriage tie on the original divine intention of man's creation." Jesus does not permit double standards. His teaching is diametrically opposed to most of the laws and practices of this country with reference to divorce. In nothing have we shown a greater disposition to ignore Jesus. Whether we are wise in this remains to be seen. To some it seems as though the very foundations of life were being sapped by our present laxity.

Our Father, we are conscious of our insignificance when we stand in the light of thy majesty! We pray for thy compassion. Thou art pure, and we are unholy; thou art unchanging, and we are frail. We come to thee, faint and weary with life's endeavor. Help us by waiting on thee to renew our strength! In Christ's name. Amen.

Tuesday, 13th. Matthew 19. 13-15.

With us children are of no consideration. Fathers and mothers quarrel and separate,

and society through its laws condones the pettiness of life, and grants divorces, and then throws the children backwards and forwards, and while still young makes them partners to the wicked quarrel, and compels them to side with one parent against the other. Jesus is the friend and guardian of all children.

Who brought the children? Were the fathers present as well as the mothers? Why are fathers so careless about bringing their children to Christ, and so anxious to bring them into contact with money?

Evidently Jesus radiated kindness and love. The mothers yearned to have his blessing. Why should the disciples chide them? "Suffer" is scarcely the proper term. Jesus was speaking with authority. Sir John Cheke's version is admirable: "Let these children alone!"

When Jesus says, "Of such is the kingdom of heaven," does he refer merely to children in age or to the childlike? His thought passes from the children to those who turn back to a childlike attitude of mind and heart. "In the kingdom of heaven, the reign of God over men, everything is a fatherhood eliciting the lowly, dutiful and adoring devotion of children."

Let us never hesitate to commend our little ones for the Father's blessing. There was fulness of meaning in the Saviour's benediction and prayer. A church without provision for the invoking of God's blessing on the forehead of a little child has failed to express the Lord and Master of us all.

Our Master, thy words are full of music, as thy acts are divinely fair! We can never tell thy matchless worth, but we can adore thy greatness and thy mercy. We pray that our love may be accepted as an oblation. We beseech thee to come into our hearts, and to dwell there. Grant unto us thy disposition! Amen.

Wednesday, 14th. Matthew 19. 16-22.

Fancy has imagined that this young ruler may have been Lazarus, and that there was a motive in withholding his name. He belonged to the leisured class, and could give himself to the service of the synagogue. His interview was an event of great importance, yet it is mentioned only as an incident on the way.

Did Jesus reply to the man, "Why callest thou me good?" thus discriminating between himself and God, or "Why asketh thou me concerning that which is good?" which is the reading found in the oldest Greek manuscript, and in the ancient Syriac and Latin versions? The revised version accepts this reading as correct.

The man is evidently sincere. He comes not for what he can get, but for what he can do. His quest is for life, the highest life. And yet he is not original. He comes believing in the value of his past, attaching great importance to what he has done. He is superficial, and not ready for any new adventure, not ready to make a break from his past. So Jesus starts at that point. "Very well, what about the law which you believe in? It came from God; what does it say? Do all that it says, and your question will answer itself." But that was just where this man found his need. He lacked power. His self-complacency had been disturbed by the words and power of Jesus. What did he lack? Well, had he loved his neighbor as himself? If the commandments had been merely negative they would have been easy, for a man could have become an ascetic, as thousands have done. Has this man loved his neighbor? He is ready to say yes until Jesus challenges him to come embark on the great enterprize of bringing eternal life to his neighbor.

Our Master, we bend our knees to thee! Thou art from everlasting, thy power is in creation. Thou didst humble thyself for our redemption, but art now exalted to the throne, and hast all authority in heaven and earth. Help us to serve thee, to obey thy will, to do thy work, to fulfil that office to which thou hast appointed us! Give us grace to be faithful! Amen.

Thursday, 15th. Matthew 19. 23-30.

It seems incredible that riches should make it hard to be good. Somehow we imagine that wickedness is inevitable to poverty, but that riches breed refinement and courtesy and goodness. We say that if we were rich we would build hospitals, endow colleges, promote culture, help the poor, extend God's kingdom; but that is because we neither understand ourselves nor riches. Charming manners are not synonymous with purity or unselfishness. Riches bring temptations which with men it is impossible to resist; only with God can the feebleness of man become victorious over evil. Rich or poor, we need God. Rich or poor, we can find the divine power available and efficacious for our good. Only we must trust in God, not in gold.

We must beware of low motives in religion. God will deal most bountifully with us; however feeble our effort, however imperfect our devotion, he will bless it abundantly. "Strange as it may sound, there is a sense in which it is a most certain truth that a man may leave that which he keeps, and keep that which he leaves. And this is the sense in which our Lord meant to be understood, for it is clear that he is speaking not of a mere outward act, but of the disposition from which it proceeds."

There is nothing more beautiful than the fellowship of Christians. It brings into life a friendship, an understanding, a comfort such as is to be found nowhere else. Blest be the tie that binds our hearts in Christian love!

Our God, we thank thee for the joys that

spring from fellowship with thee! Thou dost enlighten our understanding, so that our sorrows are transfigured. Thou increasest our happiness, and turnest it into joy. Thou givest us glory on glory. Help us to love thee with pure hearts, fervently, for Christ's sake. Amen.

Friday, 16th. Matthew 20. 1-16.

"This parable is one of the most searching sayings of Jesus," says Horton. "The saying of 19. 30, repeated at 20. 16, gives as clearly as possible its meaning. The disciples were the laborers hired in the early morning, and the stipulated reward would be theirs, but they must be prepared for others hired later to be made equal to them by the grace of the Lord, and they must take care that their eye should not be evil because his was good. What need there was for this blunt teaching is shown by the selfish ambition of James and John exhibited soon after. The Lord could not cure them by teaching, but only by suffering and dying for them."

No man gives up anything for Christ's sake without receiving bounties from the infinite. He who gives up all for Christ's sake inherits a kingdom. On the other hand, we must beware of exaggerating our work or its importance. We are but part of a progressive whole. We must work God's work during the day assigned to us, and not be jealous of any called to work by our side, or even to take the scepter from our hands. We must give God freedom to choose his own helpers, and to reward them as he deems wise. Only be sure he will not treat us unfairly. He will think no less of us because he thinks highly of them. The one thought we should cultivate is that the work is bigger than the workmen.

Those who stood idle for eleven hours were men who wanted to work, who looked for it, who had to endure heavy strain for lack of it. If salvation were first shown to the Jews it would not warrant disparagement of those Gentiles who received it with joy the moment they heard its message. Paul was not less worthy than Peter, nor George Fox than Martin Luther, nor D. L. Moody than John Wesley.

We pray, O God, that a flame of love may be kindled in our souls! And we beseech thee for grace to do our work, and to rejoice when thou dost thrust forth other laborers into thy vineyard. Help us to live for thy glory! May we learn to work and speak and think for thee! Amen.

Saturday, 17th. Matthew 20. 17-28.

The incident referred to happened a little more than a week before Jesus was crucified. While his disciples were agitated about what they could get he was concerned about what he could give. For the third time he tells them of the sufferings and death to which he must be subjected, and that Jew and Gentile would combine to destroy him. Yet they were too obsessed by other things to understand what he was telling them. They thought of crowns, Jesus thought of a cross. They believed that if they willed it the kingdom of God might appear without any sacrifice, or shedding of blood; just as multitudes of religious people try to think today.

So inordinate was their claim for distinction that James and John sought the aid of their mother in a request for premiership. Bruce says: "Salome was the principal actor in the scene, and it must be admitted she acted her part well. Kneeling before Jesus, as if doing homage to a king, she intimated her humble wish to proffer a petition. This prayer had certainly another origin than the inspiration of the Holy Ghost, and the scheme of which it was the outcome was not one which we should have expected companions of Jesus to entertain. And yet we know how much of the world's spirit is to be found at all times in religious circles of high reputation for zeal, devotion, and sanctity; and we have no right to hold up our hands in amazement when we see it appearing even in the immediate neighborhood of Jesus." He points out the ambition and vanity, the ignorance and selfishness of the request. It was ungenerous to their fellow disciples, and proffered without regard to the public interests of the divine kingdom.

When the ten heard what had happened they were bitter. Jesus therefore instructed them again in service, and uttered those wonderful words: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." A ransom is the price paid to redeem a captive from slavery. Do not miss the point by asking to whom was the price paid. Dwell on the price and its achievement. Horton says: "In vain we try to press the metaphor and determine to whom the ransom was paid, or what precisely it was. He died, he gave himself, absolutely and fully, and in that self-giving was the potency of serving all men; this is the part to which he refers as the example to be followed by the disciples. He asked of the world a cross to die on."

O thou Spirit of God, whom the Father sendeth, we pray that thou wouldest kindle in our souls a pure flame of love to our Saviour! May our prayers and praises be charged with sincerity! May we learn to speak good of his name, to do his works, to refer all things to him for his approval! In his name. Amen.

Sunday, 18th. Matthew 20. 29-34.

It seems probable that one of these two blind men was Bartimeus. Some have fancied that there was a purpose in putting the story of these two blind men after the

story of James and John; that their physical blindness was symbolic of the blindness of mind and heart which afflicted the disciples, whereby, although for so long a time companions of Jesus, they had never seen him. It is strangely possible for us to have eyes and yet not to see. Vision comes from the same source and in the same way. Our appeal must be to Jesus; his touch is essential to our enlightenment.

These blind men were beggars. They had lived by the alms thrown to them, never by their own share in the commerce of life. The multitude regarded them as an intrusion. That is what suffering always is,—an intrusion. But men like these are aware that if ever they are to be saved it must be from one source, and at the one golden moment of opportunity which presents itself. "There is a favorable moment when he comes within reach of the needy soul. Seize that moment! Cry out to him again and again! Let not the officious crowd silence you! He has compassion."

Our Lord's response is immediate and complete. He is more interested in the deliverance of an individual than the plaudits of a multitude. Yet he enlists others in his enterprizes, and makes them the media of approach between himself and those who need him. When he uses you, be sure to speak like one who is conscious of whom he represents.

Christ's compassion drew him to the help of the blind. The effect of his ministry was the transformation of the attitude of the two men to life. Instead of the whine of the mendicant we have the hallelujahs of the emancipated. These men will now speak with a new note. Christ has made them free. Release from infirmity meant liberty to the whole of their manhood.

Our Lord, we rejoice that nothing is too hard for thee! Thou canst break the fetters of iron, thou canst release us from every infirmity, thou canst heal the broken in heart, thou liftest up the poor and makest them princes. Help us to praise thee, help us to give ourselves wholly to the doing of thy will! Amen.

Monday, 19th. Matthew 21. 1-11.

We now enter on the first day of the week which was to witness the arrest, trial and death of Jesus. It was the day of which prophets had spoken, the day when the king should enter the city of God. From this hour every detail in the life of Jesus must be emphasized.

Who were the messengers? Luke mentions Peter and John, and it may have been they who were sent. The words to be used in addressing the owner may mark him out as divine, or as the master. Plumptre thinks that the term Lord was used after the manner in which it was employed by the disciples because the owner was a disciple. With reference to the prophecy which was fulfilled he says: "The words paint the ideal king coming, not with 'chariot' and 'horse' and 'battle bow,' like the conquerors of earthly kingdoms, but as a prince of peace, reviving the lowlier pageantry of the days of the judges, and yet exercising a wider dominion than David or Solomon had done, from sea to sea, and from the river (Euphrates) to the ends of the earth! That ideal our Lord claimed to fulfil. Thus interpreted, his act was in part an apparent concession to the fevered expectations of his disciples and the multitude; in part also a protest, the meaning of which they would afterwards understand, against the character of these expectations, and the self-seeking spirit which mingled with them."

I wonder who composed the crowd? Were they the same people who later cried, "Away with him, crucify him"? We shrink from the question, and yet we know that one man in the crowd denied him, and another betrayed him, and many, if not all, forsook him. It has been pointed out that when Jesus came as a babe the angels sang, "Glory to God in the highest, and on earth peace," and now that he is near his end men cry, "Hosanna in the highest," meaning, "Peace in heaven!" Yes, Jesus has come, and all Jerusalem is stirred. Jesus the prophet of Nazareth of Galilee is here. What shall be done with him? Were the people of Jerusalem as impressed as the pilgrims who formed the procession? Or did they turn to their business and their pleasures and ignore him?

Let us pray with Dr. Orchard:

Almighty Father, whose care for us is unsleeping, whose love passeth knowledge, and whose mercy takes away despair, we turn to thee because apart from thee we have neither light, nor rest, nor strength! An infinite desire cries out within us that only thyself can satisfy. We are ashamed for our failures, we chafe at our limitations, we fret within the chains of sin. We feel there is something more for us, we want to be free. Come nearer to us than we have ever known before! Amen.

Tuesday, 20th. Matthew 21. 12-17.

Why is it that men who read their Bibles can yet be so prone to split off from their churches and found new sects and parties? Our Master saw enough evil in the Jewish church to make him burn with indignation, yet he never dreamt of doing more than showing his personal loyalty and obedience to God. The church of the first days always aimed at making known the wonders of grace in the synagogues of Judaism. Its severance from Judaism was only when Judaism committed the sin against the Holy Ghost.

We here see the profanity that can creep into the souls of men who are set apart as holy ministers when once they become the

victims of ambition or covetousness. Men can mistake reverent postures for spiritual worship. The soul's consciousness of the holy presence is not displayed by incantations and vestments and rituals. These men knew that Jesus was right in his protest. Even the traditions of the rabbis on which they laid such store supported Jesus in his revolt at the unseemly spectacle. How difficult it is to believe that the kingdom of God and his righteousness must be prior to our pursuit of business!

If the action of Jesus was resented, critics centered not on his upsetting the booths and exchange tables, but on the songs of children and the healing of the blind and lame. How strange that men should resent spontaneous praise and gracious healings! Someone has suggested that the critics of Jesus had been oblivious to all that had been happening out of doors, and were startled to notice that Jesus was accepting praise as though he were the Messiah. They were unconsciously fulfilling prophecy, taking part in a great drama, yet unaware of all that was happening and the eternal significance of every incident of the hour.

Dear Lord, thy church has waited through long centuries for thy coming; why dost thou tarry? Hast thou assumed a disguise which we in our pride have failed to penetrate? Oh, give us eyes to see thee in those in whom thou dost tabernacle! Prepare us for thy return, we beseech thee! Amen.

Wednesday, 21st. Matthew 21. 18-27.

The fig tree stood by itself. It was of a type that puts forth its fruit before its leaves, and produces both in the early spring. The ordinary fig could not ripen for several months. Its buds would scarcely have appeared at this time. Here, then, was an unusual tree, having the suggestion of fruitfulness, but the time of harvest has come, and it has no fruit. Jesus uses it as a parable of the Jewish nation. Jehovah had chosen Israel as a distinct type. There it stood among the nations as one whom the Lord had planted. Yet in the day of the coming of the Son of man it was a mere make-believe, it had no fruit. Therefore was judgment passed upon it. The next day as the disciples passed by they saw what had happened to the tree, and realized somewhat the significance of the Lord's judgment.

Here is a solemn warning to the church of today, and also to you and me. Our lives must bear fruit if we are abiding in Christ. If we bear no fruit we are worthless, and shall be gathered together and burned.

This incident happened in the early morning of the second day of passion. On reaching the Temple Jesus continues his ministry of teaching and helping men. He is interrupted by the elders, the highest dignitaries in church and state, as to his authority, whether it is human or divine; and as to the source from whence his authority sprang. It is evident that they are beginning their attack on Jesus, and he replies by asking them concerning the authority of John the Baptist. Was John's mission from God or man? If it was from God, then what John said about Jesus was true. If from man, then they must prove their assertion to the people, who revered the memory of John the Baptist as of a prophet of God. If they refused to answer, the people would see just what was their motive. As a matter of fact they had hardened their hearts against the preaching of John, and refused to repent and be baptized, and thus prepare themselves for the coming of the kingdom. "When he saw the dishonesty and cowardice which made them silent about John, he declined to defend his claim to minds so feeble and vicious."

Our Lord, who art our friend, we thank thee for thy constancy! We can turn to thee at all times, assured of thy presence and thy goodness. Thy grace is sufficient for us, and thy strength is made perfect in our weakness. We rejoice in the victories thou dost accomplish. Help us to dwell with thee this and every day! Amen.

Thursday, 22nd. Matthew 21. 28-32.

Jesus is now beginning to speak very solemnly about the judgment day. Judgment shall begin first with the house of God. The acted parable of the fig tree that withered was the beginning. Now our Lord faces those who are the appointed rulers of Israel, and because of their hardened hearts he utters this parable in their hearing. Is he the judge himself? or his Father? As a rule it is God, but here and in the succeeding parables it would appear to be Christ himself.

The love that radiates from God through Christ is universal. It reaches to the chosen rulers of Israel, and also to publicans and harlots. It embraces the Jewish nation, and also the Gentiles. It displays itself to the righteous, and also to sinners. Here we see two sons, one of whom impersonates the chosen religious leaders who have the semblance of loyal devotion and obedience to their Lord, but who at heart reject the divine counsel. The other impersonates the publicans and harlots, who seem to throw off the yoke, but when challenged respond. The one has the veneer of holiness, but beneath the veneer is coarse and imperfect. The others are frankly wicked, but when convicted are ready to admit their sin, and in deep alarm, yet in grateful love, seek a way of repentance.

Is the door of mercy closed? Is our Lord pronouncing doom? No; he is pleading with these men while there is oppor-

tunity. "You may enter into the house of mercy, although those whom you have despised have led the way."

The way of righteousness is definite. Truth does not change with time. Truth is eternal. That which John proclaimed was true centuries before he came, and is still true. That which Jesus declared was not new: it was the light that lighteth every man that cometh into the world. There are certain great facts and principles underlying human thought and conduct. Woe betide us if we ignore them, and shut our minds and hearts against them!

Our Lord, we are humbled by the thought of all thou didst surrender when thou camest into this world! Yet we rejoice in that thou didst come, and we yield thee the homage of our hearts. We raise our voices in adoration as we think of all that is now thine because thou didst endure the cross, despising the shame. Help us so to live that we shall increase thy joy! Amen.

Friday, 23rd. Matthew 21. 33-46.

Jesus is still judge. He now asserts his claim to be the Son of God. He is above Moses and the prophets, he is the sole heir. Carr says: "No parable interprets itself more clearly than this. Israel is represented by an image which the prophets had made familiar and unmistakable, the vineyard of the Lord. The householder who planted the vineyard and fenced it round signifies God the father, who created the nation for himself, a peculiar and separate people. The husbandmen are the Jews, and especially the Pharisees, the spiritual leaders of the Jews. The servants are the prophets of God, the Son is the Lord Jesus Christ."

There is one thought which was very much in the mind of Jesus at this time. We find it here, and also in the discourse about the vine and the branches,—it is the expectation of fruitage from life. Every life should produce that which will justify its existence. Why do men plant fruit trees? Why do they fence their vineyards, and watch them night and day? Surely not because they like to look on green leaves, but because of the harvest. Why has God made man? Why has he given us the good and the great? Why does he brood over us, work for us, teach us, bless us, die for us? Surely not because we are creatures who just eat and sleep. We must justify our existence, we must bear fruit, there must be something which we give out of our personalities that shall be for the enrichment of the world. That is what every saint does.

God took great pains in planting his vineyard. When Jesus spoke about the ways of righteousness he was thinking of those great moral and religious truths which are the seeds of life for all mankind. God implanted them as a trust in Israel. He expected Israel to yield them for the life of the world. He then put husbandmen in charge, the interpreters of Israel's soul, the custodians of Israel's faith. Then he gave time to Israel to fulfil his mission for mankind. Then he sent his messengers, the prophets, to gather the fruit of Israel's life for the benefit of the world. But Israel, led by her princes and priests, always treated those who came to reap the harvest in the same way. She was incensed at the idea that she lived for anyone or anything but herself. That is the way of men still. "Why should I do anything or be anything for anybody but myself?" So speaks the merchant, politician, society butterfly, laboring man.

On verses 37-39 Maclaren says: "Three points are prominent in them. The first is the unique position which Christ here claims with unwonted openness and decisiveness as apart from and far above all the prophets. The next point marked is the owner's vain hope in sending his son. He thought that he would be welcomed, and he was disappointed. The last point is the vain calculation of the husbandman. Christ puts hidden motives into plain words, and reveals to these rulers what they scarcely knew of their own hearts."

However men act, they admit in various ways that there are fundamental standards. Jesus insists that there can be no disguise. Men are either for or against him, and that which they despise will be taken for them. Leadership is dependent on integrity.

The words had not died on the lips of Christ before the rulers tried to do what he had declared they would do. They must wait, however, until the hour appointed by one who out of their wickedness was devising that which should destroy all wickedness forever.

Our God, we have no virtues in which to boast! We need a Saviour, and by thy mercy we have a Saviour. We would live in the power of love. All that we boasted in was worthless, but now our boast is in the Lord. Help us to know his power more perfectly day by day! Amen.

Saturday, 24th. Matthew 22. 1-14.

This parable seems to have a narrower and a wider application. In the first part it relates to the kingdom of God as a feast, the servants at which are the disciples of Jesus, the guests being the Jews. They behaved so outrageously that the king could not interpret their behavior as other than treasonable. In the second part the invitation to partake of the benefits and enjoyments of the kingdom is extended to the Gentiles. These respond, some of them worthily, some with such coarseness that they are manifestly contemptuous of the king and the occasion, and therefore must be rejected.

In former parables Jesus has explained the responsibilities of life. We are in the world to contribute something, to serve, to treasure the truths that underlie life. Here we are invited to high privilege, to the enjoyments of life. He came to make life a joyous festival. Maclaren says: "The Christian life is not all grinding at heavy tasks, nor all enjoyment of spiritual refreshment; but our work may be so done as to be our meat, as it was his, and our glad repose may be unbroken even in the midst of toil. We are, at one and the same time, laborers in the king's vineyard, and guests at the king's table."

The religious leaders of Israel were as contemptuous of the privileges of the kingdom of God as they were of its obligations. Their ideas were all of place and power. Religion never got into their lives: it was a veneer, it had no soul. Hence God had no alternative but to vindicate his authority. The happiness or the peace of the race depended on his interference. His eternal purposes would be destroyed if he consented to a humanity without soul.

In the larger world he drew to himself under the guise of religion as a festival all types of men, yet he expected and was justified in expecting that men would see that the kingdom of God should be treated with respect. No nation is safe in which the citizens accept its privileges yet despise it. The kingdom of God demands sincerity, cleanness of soul, reverence, good behavior. God's invitations are for all; his recognition is for those who are worthy. Worthiness is a matter of character, and evinces itself by a man's attitude and deportment. Let us conduct ourselves worthily, as those who are called to high distinction!

The terrors of this parable are for those whose wills were contemptuous. Some would not come. Some came as though it were to a common thing. We must all submit to the divine scrutiny. Life's precious things only yield themselves to those who are prepared in soul.

In this parable, as in the last, we must recognize the place which Jesus is claiming. When rejected, as he will be, he is to be rejected as the Son of God. That will be the sin of the Jews, in which the Gentiles also will share.

Our Father, we thank thee for the privileges thou dost grant us! Thou callest us to the banquet of life, thou invitest us to participate in the work of helping to establish thy kingdom. We pray for the anointing of thy Spirit, whereby we may serve thee. Take from our hearts all clouds of sin and doubt and fear! For Christ's sake. Amen.

Sunday, 25th. Matthew 22. 15-22.

It is evident that so far as the sanhedrin is concerned what Jesus has just said about himself in the preceding parables gives all necessary evidence that he claims to be the Son of God, greater than Moses and the prophets, the judge and arbiter of human destiny. Now they will try to entangle him with the civil power, so that there may be no loophole of escape.

Horton says: "These attempts of the authorities to entangle Jesus in talk, insignificant in themselves, are priceless to us, because they elicited two of his greatest utterances, and led him to propound a question which is of far-reaching value. The question of the nationalists educed the principle that the kingdom of God completely overrides all political conditions. Whatever may be the national state in which men are called to live, they may be God's subjects and render to him his due. This great thought, struck out by the subtle question of adversaries, remains a charter of Christian liberty."

Notice the satanic cunning of these men. Jesus has a great crowd about him. He has startled the multitudes by his courage, and by the prophetic quality of his speech. Now if he can be betrayed into siding with the Roman power, the passion of the mob may be kindled against him, for every man present resented the imposition of Roman taxation. If he speaks like a patriot and against Rome, he can be reported, and Rome will see to the rest. Very wonderful is his rejoinder. He understands them, he turns their knavery against themselves. "Cæsar is king: render him his due. But do not evade your obligation to God. Here is the key to your undoing in the past. You have robbed God not merely or primarily in tithes and burnt offerings, but in a vastly deeper and broader sense. As the subjects and husbandmen of God, the Jews owe him service and fruit. Neither in regard to Cæsar nor to God do the facts of the case leave any doubt as to what is due, and to whom, nor does obedience to the one of necessity clash with obedience to the other."

O thou who hast led captivity captive, we pray for grace to ascend into heavenly places, and there to blend our hearts with thine! May we love the kingdom of God, and seek its establishment in the earth! May we pursue the things that belong to peace! May we intercede for all who struggle against sin and sorrow! For thy name's sake. Amen.

Monday, 26th. Matthew 22. 23-33.

The Sadducees are attempting to pour ridicule on the idea of a life beyond the grave. Their question is as crude as it is puerile.

The details of life have a way of settling themselves when once you have learned to define life itself. My habits, my enjoyments, are controlled by my view of life. If I say with Mr. Gladstone, "Life is not a mean and groveling thing to be shuffled through as best we may, but a great and

lofty destiny," I am going to live as Gladstone lived, as a man of destiny. If my view of life beyond is worthy, my interests will be worthy.

These men discussed the Bible without understanding it. You can ask questions out of the text of Scripture which show that you do not understand the book from which you are quoting. This is the danger of the controversialist. Notice the failure of the sacerdotalist and the Protestant to understand each other. All our thinking is primarily conditioned by our view of God. Is he the God of the dead or of the living? If the God of the living, that fact controls every problem relating to what happens at death and beyond.

Let us realize that all discussion about the future life primarily involves God, and his power not only to make a being who believes in immortality, but a life beyond corresponding to men's belief. God made us for himself, and not that we might perish. He could not remain God and let Jesus Christ perish. Begin there, and then define the heavenly life, and you will see its beauty, its companionship, its service, its achievement. Blessed are the dead who die in the Lord!

O God, do thou arise in thy majesty, and settle all that is opposed to thy will! For thy will is right and good, kind and loving. Thy will is happiness and joy for all whom thou hast made. Let every evil thing be destroyed, we beseech thee! Help us so to love thee as to hate evil! Amen.

Tuesday, 27th. Matthew 22. 34-46.

Maclaren says: "Herodians, Sadducees, Pharisees, who were at daggers drawn with each other, patched up an alliance against Jesus, whom they all hated. Their questions were cunningly contrived to entangle him in the cobwebs of casuistry and theological hair-splitting, but he walked through the fine-spun snares as a lion might stalk away with the nooses set for him dangling behind him."

It is not clear, however, that the Pharisee asked the question now with a view to entangling Jesus. A more charitable view is that the man was honest in his purpose, for Jesus said, "Thou art not far from the kingdom of God." The Pharisees believed in a future life, and admired the way in which Jesus had dealt with the Sadducees.

The answer of Jesus to the Pharisee's question was wise and far-reaching. Philo says: "To speak briefly, of the innumerable detailed exhortations and commandments the two which in the most general manner sum up the whole are the duties of piety and holiness towards God, and of loving-kindness and justice towards men. Each of these is subdivided into various special duties, all of them praiseworthy." Our life toward God demands that we give him the whole of our understanding, the utmost of our energy, the fulness of our reason, and the complete development of that faculty in us whereby we believe in the unseen forces of life.

And now Jesus opens the attack on the Pharisees. We undervalue the importance of our creed. We can employ terms like God, Christ, Saviour, life, judgment, and give them but limited meanings. These Pharisees believed in the Messiah, but it was with a very limited faith. He was to be the son of David, and therefore a more glorious king than Solomon. Jesus drives them from their smug definitions by asking how David could have meant that when he called the coming one Lord? They needed to believe more deeply and fully.

Our Master is not aiming at the discomfiture of the Pharisees, but is making them face a great truth, if perchance increased knowledge may save them from a fearful crime, even that of crucifying the Son of God.

O God, help us to take up our cross and follow Christ! May we be resolved that he shall receive the kingdom in this our day! Let every evil thing be overthrown! May the day soon dawn when all men everywhere shall honor him! Amen.

Wednesday, 28th. Matthew 23. 1-12.

We can scarcely determine whether this discourse was delivered on the same day as the preceding, or on some other day. Its message applies not only to the disciples, but to every minister of Christ. It was delivered in the Temple. The disciples were in the foreground, the multitude just behind them, and on one side the scribes and Pharisees. Jesus has something to say to each group, and begins with those whom he had chosen to be near him.

The Master begins by exhorting to respect and obey those whose office it was to be the teachers and guides of Israel. The fault of these teachers was not their exposition of Scripture, but the spirit that lay behind. We shall never get far until we learn to respect and uphold organized churches and ministers who have had full and careful training, and won recognition of those whose business it is to safeguard the interests of the Christian church. Yet we must be sure that a minister's teaching is endorsed by his character.

That which filled Jesus with wrath was the hypocrisy of those who bound loads upon the shoulders of humble, honest souls who wanted to do what would bring glory to God, and then would not touch the same load with their little fingers. A minister should never preach a sermon to others until he has preached it to his own soul, and should never expect any other result than that which it has produced in his own life. It is an abomination to talk about repentance if we ourselves do not repent; about prayer if we do not pray; about for-

giveness if we do not forgive. A man's ministry is not enhanced by his dress, or his tone of voice, or his ostentatious display of a Bible or tract. If he seeks place and power he is a worldling, even if he wears a clerical collar. Christian ministers should avoid anything that seems to suggest that they are important. Their distinction arises from their loyalty to their ever living and glorious Lord.

Our Master, we would ever walk in the ways thou dost appoint, rejoicing in our fellowship with thee, recognizing thy authority over our lives and service! Help us to labor for men as thou didst! Give us grace to share thy privations as we seek to bring glory to our Father! Amen.

Thursday, 29th. Matthew 23. 13-22.

The modern minister would do well to compare himself with the ministers of religion whom Christ addresses, in order that he may know whether he has fallen into the same sins. Do we shut the realm of heaven in men's faces? I once heard an evangelist preach on "What Must I Do to be Damned?" The number of people whom he sent to hell in one brief half hour was amazing; and he enjoyed preaching the sermon! Do you put yourselves as custodians of the gate? Or are we men and women who speak about a life we do not live? Are we reiterating things to which our own souls do not respond? We should read these words alongside the second chapter of Romans.

Are we more anxious about making church members than we are about making men Christlike? Do we add hypocrisy and censoriousness and pride and bigotry to their other sins? Do we make it possible for a man to substitute the church for the cross? A pervert is more dangerous than a man who was reared in an institution. These men ought to have tried to win men to the essential thing in Judaism, which was faith in God, obedience to God, the surrender of all for God. Instead, they made it a surface thing,—circumcision, tithes, fasts and feasts. The proselyte forsook his old religion, which did something for him, and then became a zealot and bigot of the new religion. A true minister knows that he has done nothing for Christ until he has won some one from self to God, that is, unless he has converted him.

Are we throwing emphasis on the wrong things? Is church attendance more important than worship? Is missionary giving more important than a belief that the colored man is our brother and one for whom Christ died? Is a belief in the authority of the Bible more important than holiness?

I mention these things that are most important to Christian culture to show that spirit is more necessary than things. These people were taking oaths, that is, accepting as moral obligations things that they themselves invented; and not recognizing that there is but one standard, namely, the holy will of God.

Holy Father, we pray that we may realize the cheer of thy presence! May thy love illumine our pathway, so that even at eventide there may be light! Grant that even in the night seasons we may know no fear, because thou art the light of our lives! For Christ's sake. Amen.

Friday, 30th. Matthew 23. 23-28.

Do we ministers attach more importance to religious habits than to religious motives? Are we like these blind teachers who lay emphasis on deportment, and not on intention? Whenever we see a gnat in the wine do we fuss to get some muslin in order to strain the wine, while utterly oblivious to giant impurities that greet us every day? Alas for the church when the criterion of prosperity is the budget, and not the spirit! Think of the spectacle of a church so divided, so impotent, that it could allow its adherents to make the recent war, and the while passions surged through human souls which were as black as hell, shouting hallelujahs because of the doughnuts and cigarettes it distributed, and the gramophones it purchased, and as a last triumph trying to raise millions of dollars by the operating of high finance! Cleanse your hearts, and not your garments!

On the next woe Horton says: "The form of expression is determined by the idea of a full cup or a full dish being treated as the whole, the symbol of a man. The outside is the cup or platter, the inside is the drink or the meat." It is a strange delusion which imagines that charming manners, courtly speech, respect for the conventions of society, are the mark of a Christian gentleman or lady. What lies behind? What are the contents of their lives?

Do we bestow more thought on our monuments and memorials than on the actualities of life? It is possible for a nation to be interested in memorials more than in the peace and prosperity of its people, to attach more importance to questions of honor than to the health of its children. It is possible for a church to be more interested in its denominational prestige than in the eradication of evil from society. It is possible for a man to keep the relics of a dead piety rather than to cherish the spirit of love.

Let us offer the collect:

Almighty God; who seest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.